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TRUTH AND PEACE.

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The Episcopal Recorder.

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BISHOP ONDERDONK'S CHARGE.

Under the impression that all our readers, whether residing in our own, or other dioceses, will be gratified with having an early opportunity of reading this able Charge, we spread it entire upon our columns this week:—

WORSHIP: THE USE OF A LITURGY; A CHARGE TO THE CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN PENNSYLVANIA; DELIVERED IN ST. ANDREW'S CHURCH, PHILADELPHIA, ON WEDNESDAY, MAY 17TH, 1843, AT THE OPENING OF THE CONVENTION, BY THE RIGHT REV. HENRY U. ONDERDONK, D. D., BISHOP OF THE DIOCESE.

My Reverend Brethren,—In the Charge I delivered to the Clergy of this diocese fourteen years ago, their attention was directed to the doctrines and the institutions of Christianity; one of the latter, however, WORSHIP, being then omitted, as it required "a separate and ample discussion." (p. 4.) For my two subsequent Charges, other subjects appeared to have a higher claim, and were accordingly adopted. But I have not forgotten the implied promise to offer you, in due season, should it please the Almighty to spare me, some remarks on what was then passed over. And I am to fulfil it, as God shall give me ability, on this occasion.

The Worship of God, regarded as a duty, is a doctrine of Christianity, and even of natural religion. The mode in which this worship is to be rendered, is a matter of institution, either human or divine. According to the nature and precepts of Christianity, besides that the triune God is the only object of religious worship, it must always be offered through the mediation of Christ, either expressed or implied: so much of the institution is clearly of divine appointment. And that in certain other points the same authority can be found, will perhaps appear in the course of the present argument.

Religious worship should be carefully distinguished from that which is civil or secular. That they are both denominated 'worship,' is no proof that they are similar in kind, differing only in degree. A man may bow the head, or bend the knee, to his fellow man, as he does to God; and may speak his praise, or acknowledge his superiority or sovereignty, or ask a favour of him: but neither the bodily reverence, nor the praise, nor the acknowledgment, nor the petition, mean the same thing, when offered to a finite, imperfect, and mortal being, that they do when presented to a Being infinite, perfect, and eternal. The proof of this assertion lies in the consciousness of all who render these respective kinds of worship *with the proper feelings*. Music appeals to the ear, especially when cultivated and judicious; visual beauty to the eye, and sound feeling must judge of the nature of the homage and deference offered by the soul. Were any one, therefore, to assure us that he felt the same kind of reverence or dependence, the same kind of affection or joy, in performing such services to men, as in performing them to God, we should at once declare that he knew nothing of the genuine feelings that accompany and give reality to the true worship of the Almighty. Dependence on a benefactor or superior who himself depends on the Deity, and can be controlled by Him, is widely different, both as a principle and a feeling, from dependence on Him who depends on none, but controls all. But on this topic I need not enlarge. It has been introduced, chiefly, for the further remark,—that, while civil or secular worship, rendered as propriety may dictate, neither interferes with nor injures religious worship, being different in kind, a lower sort of religious worship will interfere with and injure the higher sort. Strictly speaking indeed, there can be no such thing as a lower religious worship; for if homage be paid to an angel or a departed saint, with the conscious feeling that they are dependent on God, it is but civil or secular *in its nature*; or, if their dependence on God be lost sight of, it becomes unavoidably divine homage; and then, not being paid to the Deity, it has the character of idolatry. Were this otherwise, however, were there really an inferior sort of religious worship, the practice of it would be detrimental to the higher sort: for, only as it approached the latter would it be felt to be religious, and with the perpetual tendency to exalt the one, there must be the correspondent tendency to depress the other. And thus, in spite of theoretical distinctions, which yet are essentially unsound, the practical result of worshipping saints and angels is, either that the worship of God is omitted or performed with comparative infrequency, or else offered with less ardour and devotion, that it may be approximated to the standard of the worship rendered to his creatures. Besides, such is human depravity, and such the influence of the evil one, that image worship, hero worship, and the worship of saints and angels, have always been passions; and of course, in proportion to their prevalence, has been the disparagement of the worship of the true God. Were even this lower worship, so called, catholic, which it notoriously is not, its intimate connexion with passion would condemn it; for passion is always weakness, and often delusion; and though in some other matters the weakness and even the delusion are useful, in our imperfect condition, Christianity wants neither of them, but is injured by any such incumbrance. Let me add, that the passion for catholicism, and the passion for pietism or religionism, (the propensity hardly has a settled name,) are kindred extravagances, and both wrong.

Passion may also be excited when the worship is addressed to the right object, the One true God. The sound portions of the Breviary of the Church of Rome, and a fervid extemporary prayer, are both calculated thus to raise the feelings unduly; not only in the respective classes that prefer these methods of devotion, but in others who may unite in them with attention and reverence. And the wisdom of the Reformers who compiled our Prayer Book is evinced, as in other matters, so very plainly in avoiding both these meeting extremes. The Liturgy that came from their hearts and heads is animated yet grave, fervent yet majestic, warming every soul that joins in using it with seriousness, yet never exciting the over-heated emotion which can at most be but transient, and which ends in feeling, seldom reaching the character, and almost never reaching it when such excitement is frequent and habitual. With such a guide, the humble and pious heart can always offer a worship both reasonable and holy, such as will honour the Most High, and leave within a hallowed impression that will manifest its good results in an improving life.

I have now sufficiently adverted to the general subject of worship, and reached that particular branch of it to which the remainder of this Charge will be devoted, THE USE OF A LITURGY. We agree with the Romanists, in employing prepared forms in worship; we differ from them, in not addressing them to created things, but only to God, and in not allowing them to be of the sort which stimulates overmuch the sensitive powers: and here we may leave that portion of our Christian brethren. But other portions of our brethren reject and even censure the use of a Liturgy, and, as they are the vast majority in our country, their opinions penetrate naturally into our own body, and with more or less influence on us. The tendency of this influence is injurious, both to well-disciplined piety, and to the strength and wholesome working of our devotional and ecclesiastical institutions. And it is on this account,—not for the purpose of obtruding on others what they do not ask for and may not desire,—that the following remarks are laid before you, my Rev. Brethren, that you may offer to your flocks such further and better suggestions as they may be the means of awakening in your minds.

The worship of God consists of two parts, the essence, and the accidents. The essence of worship, not strictly sacramental, is in the soul: it is a consciousness of praying to God, of praising, loving, reverencing Him, longing after Him, and the like; all these operations of the mind being done through the aid of the Holy Spirit. Whenever such acts are performed by the soul, God is worshipped, whether there be outward accompaniments or not. It is but the soul that rises to communion with the Deity. From it must come the thought, the meditation, the intellectual act, the divinely-inspired fervour, that constitute the devotional aspiration. It is in this inward affection that the essence of worship is found. The intercourse of man with God is thus, in strictness, an act as purely spiritual as that of the angels. Where the spiritual act is wanting, outward service can not be a substitute; and where there is the true spiritual act, unavoidable defect of outward service does not prevent the communion of the worshipper with Heaven. The accidents of worship are intended to produce, or to sustain, or to express this affection of the soul; and the chief of them are words, music, and postures. These all are natural accompaniments of that inward affection; for, our every thought, of which we have cognizance, is associated with language; and, unless checked by the presence of others, or by self-control, we seldom have a powerful and warm sentiment without giving it partial or full utterance: to most persons, also, it is a sort of instinct to give musical expression to the feelings: and as natural are postures of deference or of rejoicing, when these emotions are strongly excited. But these accidents of worship are not only natural, they are useful likewise; not merely expressing the inward affection, but contributing to produce and sustain it. They are all useful in even private devotion. And for joint or common devotion, words, though not the essence of the act, are yet essential: and music and postures are a great furtherance. Without words, making known to all who are to unite in the act, the substance of what they shall pray for, or give thanks, there cannot be an united offering of adoration.

Words being essential both to produce and to express a joint or common act of worship, it is a question of high importance,—how shall the words be supplied? Whether after premeditation, or extemporaneously? Whether from the mind and heart of one person, or by the collective wisdom and piety of many, of the Church, forming a Liturgy? One would suppose that the very statement of such questions was their answer. We all agree that, in human affairs, "two are better than one" and that "in the multitude of counsellors there is safety;" and that the same principle should not apply in religious matters, can hardly be proved. Good taste requires that acts of public worship be prepared by those who are most competent; lest they contain what is undignified or offensive. Soundness in doctrine requires it; lest they propagate error. And there is nothing to oppose to this common sense view of the matter,* but the plea that the worshippers prefer more variety in the language, and more excitement of feeling, than they find in a prepared form; whereas, there is ample variety in the psalms and lessons; and as the forms of the other devotions are usually the same, there seems little reason in asking variety in the words when there is none in the matter: and, concerning the excitement of feeling, the wholeprudence of the Church is not more than enough to regulate what is apt to be so unreasonably, and to assign the standard of it (so far as that can be done) proper for public worship. If we consult a judicious piety, giving no heed to enthusiasm or private fancy, its decision will be for a Liturgy framed by the collective holy wisdom of the Church.

But I proceed to the scriptural argument, that divine authority may decide whether these dictates of plain reason are correct. The directions of the Bible, on the subject of worship, are peculiarly comprehensive and clear. By one prophet, we are desired to turn to the Lord with all our hearts, bringing the inner man into full devotional exercise; this being, as before remarked, the essence of prayer. By other sacred writers, we are commanded to fall down and kneel before the Lord our Maker, and to stand up and bless the Lord our God; adding the homage and service of the outward man to the inward worship of the soul. Music, both vocal and instrumental, is frequently enjoined. And the holy volume abounds with forms of prayer and praise; such as the Psalms, which belong to the New Testament equally with the Old; and, besides the Lord's prayer, at least three score other records of such devotion can be found.† Prefixed to one of these is the direction to the priests, "let them say" these words, "Spare thy people, O Lord," &c., the very form being accurately and explicitly prescribed. Prefixed to another is the broader injunction, applicable not only to that one form, but to the general principle of using prepared worship, "take with you words, and turn to the Lord," i. e. go before the Lord with words made ready to be offered to him: a most suitable passage, and one which almost settles the question without the many examples just referred to, and which certainly ought to settle it taken in conjunction with them. God forbade of old the minutest blemish in an animal sacrifice, and it is equally proper that we guard against any fault or imperfection in the sacrifices of our lips. Both the affection of the soul, and the language in which it is offered up, should be as worthy as man can render them of that great and perfect Being whom they are intended to honour. Nor can this be secured, unless we acknowledge the principle and the duty of making with us words when we approach the Lord.‡ The command, being expressed in general terms, may justly be regarded as including acts of worship generally, as much as the one immediately connected with it: and also, as obligatory on us, as well as on Israel of old.

As this command, however, was given to Israel as a body or congregation, its application need no be urged beyond public worship, though some what might be alleged for its being more comprehensive. My present argument is for the use of a Liturgy, and does not include the employing of forms in private devotion: many persons, doubtless, prefer them in the regular private acts, as a matter of taste: and not a few, as a matter of conscience. [illegible] it is not how became us; and we allow that any language from the heart sincerely and reverently addressed to God when the worshipper is alone, will, we may trust, be favourably accepted. If he mean rightly, though his words be inaccurate, it is enough for, as none hear him, or give ear with him, there is no distraction, of mind, or offence to feeling or taste, produced by his errors. And a similar judgment may perhaps be extended to the joint prayer of a very few intimate friends. But in devotions that are in any sense public, the case is widely different. Faults in the language are noticed, and felt unpleasantly, and that is so much distraction of mind: perhaps the faults are mentally criticised, and thus our minds wander from the prayer to the criticism: perhaps the faults are excused, yet what does that imply, but that our minds leave their communion with God, to grant the excuse? We are actually considering that the expressions were well-meant, when we ought to be wholly absorbed in the act of supplication before us. Such devotions cannot be regarded as without blemish; and though the blemish be excusable among the ignorant and the rude, it were far better that they had a liturgy, both as a safeguard from such defects, and as an instrument of no small power for their information and refinement.

To form an idea of what public worship ought to be, we may picture to our minds the mode in which it was conducted before the eye of the psalmists and prophets who have recorded so many of its acts; but without including the services that were but typical, shadows of the greater Christian doctrines, which vanished when the gospel brought its light. In that worship, we learn in Scripture, there was order, great splendour, and much sacred pomp; there was abundance of music; there was kneeling in prayer, particularly of the more earnest kind, standing in praise, and every dignified ceremony that could aid the mind by outward association. The Psalms were a chief portion of their liturgy; and these were performed in the solemn responsive method, one part of the worshippers answering the other part, each meeting each to greater animation and zeal: this practice being at least as old as the time of Miriam, and followed by the priests who "sang together by course," or "ward over against ward," and observed also by the seraphim in the vision of Isaiah. (Exod. xv. 21; Ezra iii. 11; Neh. xii. 24; Isa. vi. 3: see also 1 Sam. xviii. 7, xxi. 11.) When each act of prayer or thanksgiving was concluded, the people in a body pronounced their loud and united *Amen*. (1 Chron. xvi. 36; Neh. viii. 6; Ps. cvi. 48.) Occasionally there were sacred processions, the attendants worshipping and uttering praises as they proceeded in their solemn march. And at all times the ministering priests were clothed with the holy garments which were ordered them "for glory and for beauty." (Exod. xxviii. 2, 40.) Now, let it be observed, none of the solemnities and ceremonies here enumerated were of a merely typical nature, such as would be abolished when our Saviour had fulfilled the types. It was the shedding of blood for atonement that was typical, the sprinkling of blood, the tabernacle and its furniture, the "divers washings," and some other kindred matters: and these are done away. But the observances of their general worship, their liturgical forms, the order and grand-out of their public devotions, their devotional postures, their devotional music, and the like, were not typical, were not "shadows of good things to come," but the substance of "good things" then enjoyed. And being proper accidents of worship then, they are its proper accidents now, with the additions and alterations required by the full revelation of the Gospel. That is a gratuitous interpretation, which converts them into types now cancelled. Nor should it be forgotten, that it is derogating from the word of God, to allege that more of it is put aside than we have clear authority for so regarding; it is incurring a risk of the anathema which is declared against those who take away ought from the sacred volume.

Such then was the public worship that came under the eye of God's inspired servants. And such was the public worship that our Saviour attended, always giving it his gracious countenance, and not requiring his disciples to abandon it: so that, for many years after his ascension into heaven, the apostles and Jewish Christians continued to frequent the courts of Mount Zion. Nor does it appear that these portions of the temple service were ever abrogated in a formal manner, as were the types mingled with them, the atoning sacrifices and the sprinklings; on the contrary, their ceasing, so far as we learn, was but incidental to the distraction and dispersion of the Jewish nation. Had the nation embraced the gospel, and not been dispersed, their sanctuary would have ranked as a Christian Church, and these very services have become part of the Christian solemnities there observed: so at least we have good reason to think. Why are not forms and holy pomp in worship, the same or kindred with those in the temple, absolutely prohibited in the New Testament, as are bloody offerings for expiation, and the like,—why are they not at least discountenanced there,—if they are unfavourable to evangelical piety or evangelical devotion? Not an intimation against them is found in that holy book. The presumption therefore is unavoidable, that the general public worship was to continue in the new Church of Christ as it had been in the old Church of Moses, without needless changes. [illegible] we see that our Saviour established by the apostles was conformed, perhaps as much as circumstances allowed, to the ancient method. The apostles enjoined the use of the "psalms" and other "hymns and spiritual songs of scripture; and with the psalms, and other such forms, they of course retained the responsive mode of using them,* and the devotional postures they direct; both of these being observed, also, by the worshippers in the book of Revelation. (Rev. iv., v., vii., &c.) The apostles desired that their converts should "glorify God with one mouth," as well as "one mind;" with given forms in which all could unite: with prepared words, as well as affections duly prepared towards God and towards each other. Nor did the apostles omit putting on record their adherence to the old custom, that the people pronounce *Amen*. (1 Cor. xiv., 16.) All these indicate clearly, and so make good the presumption, that the worship of Christian churches was, to a great extent, modelled, by their apostolic founders, on the unabolished parts of the temple service. Through poverty indeed, and persecution, there could be but little of the pomp and grandeur of worship any where but in the temple, where however they freely joined in it; elsewhere, they met in private rooms, and were under the continual fear of hostile intrusion. But had it been otherwise, had they enjoyed the means and full security, we cannot doubt that the same psalms and the similar forms would have been accompanied with a portion of the outward grandeur that had always pertained to them.

To the portions of the Jewish liturgy thus adopted into Christianity, enough new matter must have been added, to express faith in Christ actually come, to put all the devotions in his Name, and to offer prayer, or render praise, for the benefits conferred through him, new offices would be required, also, for Christian sacraments: and there yet exist eucharistic liturgies, our own greatly resembling them, so ancient that it is not credulity to believe them the composition, mainly, of the apostles. Such alterations would naturally be made in the Jewish ritual, besides the omission of its fulfilled typical portions, to adapt it to the gospel dispensation; they came of course, and are readily accounted for. But in the great features,—indeed they may be called great principles,—of a prepared worship of reasonable and edifying ceremonies, of bodily homage, and the like, there is no ground for believing that the apostles innovated. If they had they would have recorded the fact; and all these things would, like the expiatory oblations and other typical and temporary rites, be prohibited in the New Testament.

But, I repeat, there is no such prohibition there, no discountenance of them whatever. Far from it. Forms and rites are, in the New Testament, broadly encouraged: this let me briefly show. Two ceremonies, of the font and of the altar, were instituted by Christ himself, with the dignity and the efficacy of sacraments: the old rites, circumcision and atoning sacrifice, being abolished, the church was not left with none corresponding with them, as she would have been were outward observances detrimental to spiritual worship, but these two are appointed to take their place. Another ceremony, the laying on of hands or confirmation, has the authority of the apostles, i. e. of the Holy Ghost; besides that it was used in benedictions by our Saviour himself. Similar divine authority there is for another laying on of hands, that in ordination. Even when miraculous gifts or blessings were imparted, ceremonies were used, these being the more ancient, were the stock, upon which Christian liturgies were the graft.

Let me now briefly recapitulate the scriptural argument in favour of worship by a precomposed form. We find the Old Testament replete with forms; and not a few in the New Testament, which may also be said to be replete with them, accounting the Psalms to belong to it equally with the Old. In the Old Testament, we have frequent commands, and constant example, in their favour. In the New, we have a command and the example of our Saviour, commands and the example of the apostles, the example of the penitential brethren, of the apostles and these brethren both in the temple and elsewhere, and the sublime example of the apocalyptic worshippers. All these, too, are put on perpetual record, "written for those that should come after." What more can be required, to assure us of the mind of Christ, and of the Holy Spirit?

Thus clear it is that forms for worship have divine authority. And I have now to add, that such authority belongs not to the other mode of conducting public worship. Worship by forms is continually found, in one or another shape, in the Bible; but there is not one clear example of public or joint worship without a form, not one. I say, *clear* example, because in a few cases it may be held doubtful whether a form was used;† but this affects not the argument. On a doubtful case, no objection can be raised against a practice so largely proved; to attempt to do so would indicate a weak cause. Whence however comes the doubt? From those who dislike the practice. The primitive brethren, we may well believe, thoroughly accustomed to liturgical devotion, and seeing nothing else in the sacred volume, knew nothing of such a doubt: they were taught their liturgies and forms by heart, and had them always ready for use. (Palmer, V. 1. p. 9.) Moreover, we have the yet stronger fact, that forms are frequently ordered to be used, in the Bible; but for public worship without a form, no order is there given. Our mode has Scriptural example uniformly, and Scriptural precept abundantly; the other mode has neither example nor precept on the inspired pages.

And against clear forms are productive of formality in worship. This objection I apprehend to be altogether a mistake. Formality is produced by the weakness or depravity of our nature, making us laggard, reluctant, inattentive, to religious duties, yet satisfied when they have been thus heartlessly performed. And it is but too easy to fall into this sin in either of the modes of worship. We read and hear a form, without mental devotion, and are self-complacent as if we had fulfilled a duty. We hear an extemporary prayer, and perhaps attend to the matter of it, yet without offering it from the heart, or without offering it up in any sense, but not without giving ourselves credit for the act. Now what difference is there between the two cases? Are they not both formality, and equally so? And does not the fault occur so frequently in each mode of worship, that it would be inconclusive to compare th m in this respect? Nor can there be here interposed the kindling of the feelings by an eloquent prayer, so called; for the spirit-stirring of eloquence is not devotion; it is but excitement, sometimes merely intellectual, sometimes animal, sometimes both: and devotion lies deeper than these movings, and is disturbed by them. The heart disposed to be devout has to *contend* with these illusive feelings, and also with its admiration of the speaker, in order to attain that better emotion; and the heart not so disposed is but confirmed in its wrong condition, its formality passing from the cold to the ardent mood: for in both moods may that delinquency be found.

Let me further suggest, that forms should be a corrective of the tendency to the listlessness or distraction of mind which belongs to formality. Our Saviour declared, "the words that I speak unto you, they are spirit, and they are life," they have a spiritual and quickening effect. And though it would be impious to allege that human words are spirit and life of equal power, yet much of our Liturgy is in the very words of God, and in due proportion all proper devotional words must be regarded as spirit and life. And the words prepared by the Church, and matured by the Church will be more purely and more efficiently 'spirit and life,' than those put together by an individual, however pious and learned. Rightly understood then the assertion is true, that the spirit is in the form; and if our hearts have grace, and do not let the grace be dormant, we shall find it there.

There is spirit partly of this kind in majestic ecclesiastical structures, and in sublime devotional music; they stir and elevate the heart, and, in the piously affected, give it

As the Gospel was first preached to the Jews, in each city or place, in order that, if they would receive it, the Gentile converts might be regarded as added to them, and not as a new body, it is but a natural inference that the Jewish ritual would be respected in a corresponding manner, and be no more altered than was required by the better religion now professed: a perfectly natural inference it is, that the temple worship, so much changed as to make it thoroughly evangelical, would be the general model of the public devotion of Christians. Such reverence for the oldest church, and even for its temple, implies a proportional reverence for its liturgies. And these being the more ancient, were the stock, upon which Christian liturgies were the graft.

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* The argument of ignorant enthusiasm, that forms prevent the heart from being moved by the Holy Spirit as to the subjects for prayer, and the expressions to be used, is unworthy of notice.

† Exod. xv.; Numb xx 23, &c., x. 35, 36, xxi. 17, 18; Deut xxi. 7, 8, xxvi. 5, &c. ch. xxvii. xxxii.; Josh. v. 14; Sam. ii. 1, &c.; 2 Sam. xxii. 1 Kings viii 12, &c. 23, &c.; 1 Chron xvi 8, &c., xxiv. 16, &c., xxix. 10, &c., xxx. 19, &c.; 2 Chron. xv. xx. 3, xx. 6, &c.; Ezra iii. 11, 12, &c., ix. 5, &c.; Neh. i. 5, &c., ix. 5, &c.; Psa. xxv. 2, &c., lxv. v. 3, xxv., xxxvi. 10, &c., xxxiii. 2, &c., xlii. 10—12, lxvi. 13, &c., &c., &c. xc. 7—9, 12, &c., xxxii. 16, &c., Lam. iii. 41, &c., cxliv. 5, &c., How are 2, 3, Jon i. 15, &c., v. 17, Hab. iii.; Luk i. 46, &c., 68—79, ii. 29, Acts iv. 24, &c.; 2 Cor. viii 14; Ephes iv. 26, 31; 1 Tim. v. 17; Heb. xii. 28, 29, Jude 24, 25; Rev. v. 8, 9, 11, v. 9, 10, 12, 13, 14, vii. 10, 12, xi. 17, 18, xv. 3, 4, xix. 1—7.

More passages might probably be added. Some of the above were commanded to be used, others are used frequently without such command, and all may be used devotionally under circumstances kindred with those which prompted their composition, or as containing words the church and her saints, whether in sorrow or in joy.

* The expression "speaking to yourselves" refers to the oration, and may be rendered "speaking to one another," i. e. repeating or chanting these forms responsively (Ephes v. 19). See Pal. Pal. Syn., By. Hobart's Bible, Mc. Knight, Doddridge, and compare 1 Sam xviii. 7, xxi. 11.

May not Mat iii. 16, have a similar interpretation, they that fear the Lord spake one to another? It agrees well with the previous expression, "serve God," "keep his ordinances," and particularly well with the subsequent declaration, the Lord hearkened and heard it," which is often applied to devotions, but never, that I recollect, to mere conversation.

† In three specified cases, if we include Ephes. iv. 14; or rather, in many cases, for this passage imports a frequent act. The three places given as St. Paul's regular custom, and that, both in public and private, and of divers sorts, as well as in doors.

‡ Luk. xxii. 41; Acts xx. 36, ix. 40, xx. 36, xxi. 5; Rev. iv. 10, v. 8, 14, vii. 11, xi. 16, xix. 4, 10, xxii. 8.

The kneeling posture is two-fold, the prostrate, and the upright. Solomon used the latter, the upright kneeling posture, at the temple, making both a supplication, "that he stood before the altar," and that he "rose from kneeling on his knees." he had stood, or was upright, on his knees. Such also was probably the attitude of the publican in the temple, "standing afar off," and possible of the Pharisee, who "stood and prayed with himself," but as his prayer was rather a thanksgiving, he may not have knees on his knees.

§ Acts xxi. 26, xxiv. 11, 12, 18.

On this occasion, the visit of St. Paul was connected with the performance of some of the old rites, which were then abolished acolytes, though not forbidden to the Jewish Christians. So surely was the Levitical worship rescinded now that of the Gospel. Those rites were strictly levitical, yet were not prohibited, while the forms and ceremonies we retain are adapted to all religions, and are frequently allowed, and the use of them encouraged and even commanded. The observances mentioned ceased of course when the temple was destroyed, and would doubtless have faded gradually had it remained. But the general liturgical parts of the ritual were never abolished; they could be celebrated any where, and were extended, with the proper evangelical additions to be perpetual.

* There cases are claimed, or apparently claimed, by the opponents of forms. (Acts xvi. 25, xx. 7.) They ask can we imagine that Paul and Silas used a form, when they "prayed and sang praises" in the prison? Why not? They were ministers, and still required such forms, with forms for prayer as well as for singing; and the latter they could not do without a form. Or, that Paul used one, when he took leave of the elders of Ephesus? Why not, again? They were still ministers, and habituated well with them. Or, that Paul used one, when he joined with the "disciples" on the shore near Tyre? Why not, for the same reason? The "disciples" had been taught the prayers of the Church, in the early periods they were committed to memory, and Paul and his companions knew them well. Nothing but anti-liturgical feeling, founded on non-liturgical habit, perceives any difficulty in either of the cases. Scripture is favourable to any liturgical proprieties, involved in circumstances, being real indeterminate. Let this prejudice, or this feeling, be eradicated from the mind, and the opponent of a liturgy will find there nothing to appeal to, for his condemnation of these examples of joint devotion.

Wings to bear its offering on high: much more is this true of our august Liturgy. There is spirit of a different kind in poetry, in eloquence, in painting and sculpture, in secular music. The mental spirit is in the sound of the trumpet and the drum; and he who feels it not when he goes into battle, must lay the blame on his cowardice. And the devotional spirit is in every right form of devotion; and if it awaken not the kindred spirit in us, the Lord must be in our unbelieving hearts. When the heart is ready, there will be no formality in the use of our forms.

And may it not be added, that those who make the sermon their chief inducement to be present in the house of God, fall into an error akin to formality? Worship is the principal duty there; and preaching is not worship, but only instruction and persuasion. And such persons set their edification—as perhaps with some,—but far more generally, they set their gratification, above the tribute they owe to their Creator and Redeemer. Now, extemporary worship favours this unworthy propensity, by being unavoidably blended with variety in composition, with the ambitious employment of "thoughts that breathe and words that burn." Very often, indeed, extemporary prayer is but a modification of preaching; and alas, it is valued on that very account; the unreflecting admirer of it yielding thus to formality in the ardent mood. But forms never minister to this wrong appetite of the mind. They are worship only; and even their eloquence looses the exciting quality by repetition.

And those who use them and love to use them, and use them constantly, have a great safeguard against the error of preferring the preaching to the devotional employment of the sanctuary.

MY REVEREND BRETHREN—

I pretend not, in the foregoing remarks, to have offered what is new to you; yet I trust they will not appear to be out of place. We have the outward provision for worship as perfect as the Church has ever known: let it therefore be our endeavor, both for ourselves and for those under our charge, to have the inward preparation as complete, to keep our hearts always ready to use it. With forms so excellent, and remembering that the spirit is *in* the form, how strong is the motive, for us and all ours, to cultivate perpetually in our bosoms "the spirit of grace and of supplication!"

For the Episcopal Recorder.

A SINGULAR TASTE.

A singular taste some display, preferring the shell of nuts to their kernels. Many of us are in the habit of thinking that without the latter, the former would have been hardly entitled to a being. Very true, the shell is needful for the protection of the nut during its growth, and for its preservation afterward: but for the cultivator to expend his skill in the attempt to beautify this appendage, in gross neglect of processes by which the kernal itself might be improved, would not be recommended by the common judgment.

But in the world spiritual, as it would be if spirituality dwelt in it, scarcely anything is in better repute than this very procedure. True, indeed, none will submit to the charge of such folly: but although one's pleading "not guilty," may be a reason for the *process of trial*, it is not often admitted as the ground of an immediate exculpatory verdict. Even that the arraigned is not conscious of guilt mitigation of the sentence: for we learn upon the highest authority, that there is a close connection between the all-surpassing deceitfulness of the human heart and its desperate wickedness. The atmosphere of depravity is the very region of self-deceit.

But what do you mean about nut shells and kernels? I will tell you. I fear that in handing down from the primitive gatherers to some in the world, the kernels have been lost by the way; or, that some persons lack the taste to distinguish the one from the other; and perceiving more form and comeliness in the outward than in the inward, they quite throw away the only part that is fit for the eater's use, else how should the "æsthetical exhibitions" of Romanism, all those bewitchings of the sense, be called "*the beauty* of holiness?" Or why should this language be applied to a sanctuary regarnished, crucifixion though it may be? Or how again, should children be taught that the church is "the rock of their 'salvation,'" and the sacraments the rope that binds them to the rock, or something to this effect?* Wherever the child's practice of relishing the kernel most has prevailed, the Church has been represented as built upon a rock quite other than itself. Nor ought we to forget, that "of such," (i. e. of those who are child like,) "is the kingdom of heaven." It is greatly to be feared, that not all are Israel who are of Israel, that those who too much prize the casket, may be ultimately found to have thrown away the pearl of great price."

What Robert Hall said of M'Knight, is perhaps still more widely applicable, viz. that he would never put his foot in the spiritual world, while he could find a place for it in the visible. This may indeed be too severe upon the commentator; but it tells a sad tale of human nature, unless regenerate as well by the Holy Ghost as by the washing of water.

Now, Messrs. Editors, let me assure your readers, I have no wish to make out a case against surplicial processions, only let us have in the same company true successors of the Apostles, who walked not by sight; but rather by faith. They had the advantage of some beauties of holiness, which will shine longer than any linen the world has known. Let me say too, I belong to no party but the Church:—I profess to love all her members; and if in this article, I hurt a hair of their heads, I entreat pardon for an unintentional harm. Gladly would I see them all finding more and better nuts than myself; or if we must all eat the same, gladly would I find them possessed of a better taste of their real excellence, than has fallen to my portion of endowments. But a day of fire is coming, wherein the asbestun robes of a Saviour's righteousness will stand after the consumption of all earthly vestiture. Let us be ready for that. UNITED MINISTRY.

* The children, by the way, considered the teaching faulty. They "thought they were sinners," even though baptised. They did not esteem themselves already saved. So I am told by one of their teachers.

CHRIST.

He who desireth to go to the Father, must cleave to His beloved Son, renouncing every thing in himself, since nothing is of value or estimation with the Father but His well-beloved Son alone.

KENYON COLLEGE.

To the Editors of the Episcopal Recorder:

Dear Brethren,—I have been informed, not officially indeed, but in such a way that I presume there can be no mistake about it, that the most pressing obligation of Kenyon College is for the sum of $15,000, borrowed by Bishop Chase of Prime, Ward and King. The executors of one of this firm, into whose hands this obligation has fallen, are, I am told, favorably disposed to the College, and have declined enforcing payment, for a considerable time already, but the law will oblige them to act shortly.

The object of this communication is to suggest to the members and friends of our Church, this side of the mountains, the propriety of paying this debt due in New York. If this can be done, the debts due in Ohio will be paid there without much difficulty. It is for the debt in New York, and not for that in Ohio, that the Church property is mortgaged.

If those who have this subject before them, would step forward and do at once, what (it can scarcely be doubted) they intend to do, the work would be accomplished, and our Western Zion, now trembling at foresight of the evil day, would rejoice.

It is gratifying to see that our Clergy are not disposed to excuse themselves in this work. One of them, though of very moderate means, declared recently that he should give fifty dollars for the relief of the Gambier Institutions, and state to his people from the pulpit that such was *his* estimate of the necessities of the case. The main dependence must of course be upon the Laity. Something we hear is to be done in New York, and we are looking with much anxiety for movements in other places. Yours truly,

PRESBYTER.

The Episcopal Recorder.

PHILADELPHIA, MAY 27, 1843.

BISHOP UNDERDONK'S CHARGE.—We have given this charge to the last Convention of this diocese entire in our present paper, because it is not only a message of authority from our Diocesan, but also, because, in its general structure and arrangement, we esteem it a production of great excellence and worth. We commend it to the notice of our readers as such, taking the liberty to point out some portions which we think of particular excellence, and some to which we could not fully give our unqualified assent, though we should feel disposed to urge no controversy upon them.

The remarks upon the worship of images and angels, and "the passion for catholicism," in the first column, are of particular importance. The general division of the subject into its *entrance* and its *accidents*, and the whole observations upon the essence of prayer, are of great worth. No real christians, we think, can fail to derive pleasure, from statements so clear and so appropriate. We are also particularly pleased with the perfectly moderate ground which is taken in the middle of the third column, in reference to extemporaneous prayer. This covers all the liberty for which any of our clergy ask, and makes the ground of defence for prayer meetings to which they are so generally accustomed, and which are in no sense to be considered public meetings, entire. Where Christian friends meet together for united private as seem most fitting to the occasion. On all occasions of public worship; *before* all sermons and lectures," no other prayers are used by any of our clergy, so far as we know, but the prayers of the Liturgy. *After* all sermons and lectures, every minister, so far as we are informed, feels at liberty, and is certainly left at liberty, to use such prayers as he esteems most suitable to the purpose; though none within our knowledge are accustomed to use extemporaneous prayer even within these limits, on the actual occasions of public worship. We are thankful that the Bishop has settled this question so far as his judgment and opinion goes, in this way,—though we suppose he would not affirm all the conclusions which we might reasonably draw from his remarks, and we have no desire to throw upon him the responsibility for any thing beyond his actual design. We cannot altogether concur with the remarks upon the continuance of authority in the Jewish ritual, or upon the expediency of "the pomp and grandeur of worship" which is suggested in connexion with them. We think the *just* mean of "all things decently and in order," is rather the rule for Christian worship, and this, we suppose the Liturgy of our Church to have admirably secured. We question also the accuracy of the remark that "the spirit is in the form," together with its attending analogy from painting and music. But these are none of them fundamental points. The argument of the charge is undoubtedly sound and good. It is drawn out with moderation and wisdom. It strikes the important points in a very successful manner.—And we cannot doubt, that it will be found universally acceptable to the Clergy and Laity of our Church.

WHAT OHIO IS DOING.—The inquiry has been made by several who are interesting themselves in behalf of the Gambier Institutions, *What is Ohio doing* in reference to raising funds to rescue these Institutions from the financial embarrassments under which they are labouring? A full answer to this inquiry will be found in the letter of Bishop McIlvaine here annexed.

GAMBIER, May 10, 1843

To the Editors of the Episcopal Recorder:

Brethren,—I feel very much encouraged, as well as gratified, in perceiving the signs of an effectual spirit of exertion in behalf of the institutions at Gambier, as manifested by sundry correspondents of the Recorder and Southern Churchman. You will please accept my thankful acknowledgment of the kind and earnest zeal with which you are endeavouring to help my "Appeal" for the rescue of institutions so critically endangered and yet so eminently important. The same expression of thanks, I would make through your columns, to the editor of the Southern Churchman.

It will encourage those of other dioceses who may be meditating some gift of aid in this cause, to know that, as far as the effort has proceeded in Ohio, there is evidence that our people are going to give their eastern brethren this good reason for asking help of them, viz. that they try to help themselves. The diocese is divided into six parts, in each of which, one of the parish-clergy has taken an unpaid agency, and will visit, not only every parish, but every house, and seek whatever can be given, however small. This work is now in progress. It is in each case preceded by a distribution of copies of the "Appeal," as extensively as the agents' visitation is intended to be. The chief result as yet heard of, is that of the effort in Christ Church, Cincinnati. The rector, the Rev. Mr. Brooke, (not as yet called to St. Peter's, Baltimore, as the papers say, and who, I hope and feel confident, would not obey if he were, one of our Cincinnati clergy, Mr. Johns, being surely contributor enough from that city to Baltimore) he, I say, is the agent in that city. When last heard of, the subscriptions in Christ Church, alone, had reached $8,100 and were expected to be somewhat increased. That parish, to be sure, is much the strongest in the Diocese. The greater number are very far behind it in ability, many are very small, missionary stations, or just above such, in point of availableness, in the present difficulty. But if all, in proportion to their ability, shall do as well as Christ Church, while we shall need all the help we can get from our brethren of other dioceses, we shall make it manifest not only that we are hard at work in Ohio, but that with the aid which our brethren elsewhere can render us, the work may be accomplished. I think this diocese, generally, will do well. All the indications are animating. Let then your readers be encouraged to help us. We need all they can do. The weight to be lifted is very heavy. How it weighs upon my heart! How many fears it gathers round my secret thoughts. How one needs the prayer "*Lord increase our faith.*" Can it be that these institutions in these times of need, will be allowed to perish? Shall the buildings go into other hands and remain a perpetual monument to our shame? The parishes of this diocese are now remarkably on the increase in point of individual strength. The confirmations were never before to be compared, in number, to those of this year. (You know the view taken here of the qualifications for confirmation.) But at the same time the growth of opposition to the Church, is remarkable. The clergy whom I have seen, tell me they never before had so much jealousy, misrepresentation, suspicion, resistance to contend with, amongst professing Christians of other names. Is this then a time to let our College and Theological Seminary go down; to leave all their property sold; to be disgraced in the sight of all about us; to lose the main dependance of the West, for clergy? Can the Church afford such a sacrifice? Can we so sin against God as to allow it? But without a concurrent, earnest, conscientious coming up of Episcopalians to the rescue, the sacrifice must take place. Oh! that the great many who have in their trust some portion of the Lord's goods, *unappropriated* to His service, would consider by how small an effort of each, the whole rescue may be completed! Oh! that my brethren would say in their hearts, prayerfully, "Lord what wouldst thou have me to do," in the crisis! I have noticed with great pleasure the various plans of contribution proposed by correspondents of the Recorder, and Southern Churchman. I believe that in all but one, the payment of each subscription is made dependent on the whole number of contributors of a like sum being obtained. Is not this too hazardous? I beg to suggest whether it would not be better to make the payment due singly on condition that the whole sum of $30,000 be subscribed!

Yours very affectionately,

CHARLES P. MCILVAINE.

We learn that all those who have pledged any amount upon any condition will act upon the suggestion of the Bishop, and so modify their pledge, that the amount which they have offered shall be paid on the condition that the whole sum of $30,000 be subscribed. This we have no doubt they will be ready to do. And we trust also that the above intelligence in reference to what Ohio is doing will act as a powerful incentive in calling out many who love the Church, and the cause of the Redeemer to give promptly their names in support of this cause.

THE VIRGINIA CONVENTION.—We have been kindly furnished, by a clerical brother, with an outline of the proceedings of this Convention during the first three days of its session. We hope to receive from another clerical brother, some further sketch of the exercises connected with the closing scenes of this assembly, whose annual meetings have so long and deeply interested all those who love the ways of Zion, and delight in her prosperity.

For the Episcopal Recorder.

Rev. and Dear Brethren,—The Convention of the Diocese of Virginia assembled at Richmond on Wednesday the 17th inst. I send you a few notes of the first three days. If anything of especial interest transpired afterward, it may be communicated by another hand. The Convention, attended by about seventy of the clergy, was opened by a sermon from the Assistant Bishop. A request for its publication was subscribed almost without an exception in the Convention. Your readers will therefore soon have a better account of it than I could give. It was addressed to the clergy, and discovered a clear view of truths most important to be told. It dwelt much upon their temptation to a worldly and sectarian spirit, the indulgence of improper feelings toward Christians of other denominations, and the worldliness too often manifested in influencing persons to confirmation and the communion who are unfit for those ordinances, and whose blood may be required at last at the Watchman's hand.

The sermon produced a deep impression upon the Convention—a sense of solemnity and humiliation, which are the best preparation for the discharge of the awful trusts which the ministry has received. It may be looked upon somewhat in the light of a primary charge, and encourages the hope that the Lord hath spoken good concerning this diocese for a long time to come.

The reports of Episcopal labor showed a large amount of duty performed and a much larger accession to the Church, than in any former year. Bishop Meade, at the close of his address, alluded to the death of Dr. Keith, who, he said, "has been with us since the revival of religion in Virginia." The very mention of his name seemed to affect many to tears, recalling to memory his remarkable eloquence, his learning, his vigour of mind, his purity of character, his soundness in doctrine, and the deep and constant devotion which had long assimilated him in spirit to the employments of the heavenly world—and withal when we recollected how dark a cloud overcast the evening of that day which had shone with such extraordinary brilliancy.

It appeared from the Bishop's report, that the institutions of the diocese were in a prosperous condition, and especially the Theological Seminary, which has a larger number of students than at any time since its establishment.

There was no business before the Convention, out of the ordinary course. It was delightful to see how much harmony and good feeling prevailed in so large a body. There was no occasion to allude to controversies. They had borne their testimony two years before with a strength and unanimity which left nothing to be said. Those who attach importance to purity of doctrine, will recognize the blessing of God upon that testimony in the tone of preaching in the diocese since, and the greatly increased spiritual prosperity. And yet it is a matter for great thankfulness, that the diocese has no present occasion to allude to the subject; for as Melancthon tenderly remarks—in this mournful scene of confusion which we call human life, it is found that the most just and necessary controversies are chargeable with some measure of evil. And one reason why he wished to die was that he would go to a world where there was no controversy.

The religious impression of the Convention was good, although not so decided as in many previous years. There was a meeting for prayer and exhortation in the Monumental Church at six o'clock in the morning, and service in all the churches twice each day. After the sermons there were usually exhortations—a practice which the Bishop much encourages. There was a very large attendance from different parts of the state, and the Convention was held in a large town where there are many objects to distract the attention, which may account for there not having been such deep religious excitement as has sometimes been witnessed. Whether the religious services were as wisely ordered as they might have been, is perhaps worthy of consideration, but all things were to edification. The preaching was plain and earnest, and it was gratifying to see the younger brethren select subjects of so practical a character.

Among a number of visiters from other dioceses was the venerable and beloved Dr. Milnor, who, though in the apparent freshness and vigor of middle age, lingers behind his generation to strengthen and encourage the hearts of many, who, it is to be feared, are to stand upon a sea of glass and fire which their fathers have not trod. A feeling of the deepest solemnity pervaded a large audience which he addressed one morning at six o'clock. He discoursed upon the great goodness of God to his Church in times past, and the encouragements we had to trust in him for the future—and the deep experimental acquaintance with the things of God, necessary to sustain the Church when errors prevail, errors of so grave a character as must prove destructive to the souls of all those who embrace them.

Excuse the haste with which I have touched upon many interesting things which passed in a time too short to allow of their being noted consistently with other engagements. Upon the whole, I believe the hearts of all the brethren were encouraged to enter with new faith and hope upon the labors of another ecclesiastical year.

Very affectionately yours,

PRESBYTER.

THE BISHOP OF OHIO.—We are happy to learn through a letter from Bishop McIlvaine, that he intends to make a visit to the east in the month of June, with a view, we presume, to attend the Board of Missions at Boston, and to be present at [illegible] Bishop is now performing the circuit of his Episcopal visitation through his diocese according to the appointments that have been previously noticed in our paper.

Since receiving the above information, a letter bearing date a week later from the Bishop, gives us the painful information, that almost immediately after consecrating the Church at Massilon, on Saturday, the 13th inst., he was attacked with fever, and confined to his bed several days, so that he was unable to officiate on the following Sunday, or administer confirmation to the *twenty-six* candidates that were prepared for that rite in that parish. The Bishop adds, "Through the Lord's tender mercy, I am now slowly recovering strength, but have no prospect of being able to fulfil my visitation." We are happy to learn that he still intends, if possible, to make his visit to the east as he before proposed.

OUR AFRICAN MISSION.—We know that our readers will be gratified to hear of the safe arrival of the Rev. Mr. Hazlehurst at his field of missionary labour. From letters recently received from him dated Feb. 11th, 14th and 17th, the following extracts that we make, we are confident will deeply interest the friends of the African Mission.

"God has been, as indeed He ever is, very merciful and kind to me. To Him, be all the praise that in health and safety, after a passage of fifty-eight days from Baltimore, from which port the Barque Globe sailed on the 15th of Dec., that I am now in sight of the darkened land, to which, I believe and trust, He has called me to preach his Gospel. During our voyage, we experienced much variation of weather, storms, head winds and calms, but through them all the Lord has been my keeper, and I am this day enabled to thank him for his mercy and goodness."

Upon his arrival at Mt. Vaughan under date of Feb. 14th, Mr. H. writes as follows:—"Here I am safely landed in this long wished-for spot. And O may He who has made straight my path thus far, quickly me by His grace for the work of preaching His Gospel to this benighted and perishing people. A minister of God, and a messenger of mercy to the Heathen! I always have, and still do consider it the highest privilege man on earth is permitted to enjoy. *Pray* for me, that I may truly appreciate *this*, and realize the full measure of my responsibility. Mr. Appelby, (one of our lay assistants,) met me upon my arrival, and after giving me a kind welcome to the shores of Africa, accompanied me to the mission, where I was warmly and affectionately received by Dr. Savage who had been anxiously expecting me. My first impressions have fully equalled my expectation. Mt. Vaughan is beautifully situated, and the country clothed with the most verdant green, fully equalling the account so often given by travellers, as the most luxuriant spot on earth. The natives are, as might be expected, exceedingly degraded, they are heathen, in the fullest sense of the term. But, from the improved appearance and conduct of the children in the mission, it is fully evident, that the attempts to Christianize and civilize them have not proved unavailing. These children are all of them natives, and have far more intelligent countenances than the negroes in our own country. But doubtless, I shall be able to communicate more fully in regard to their mental capacities, when better acquainted. I addressed them for a few minutes the evening of my arrival, and felt much gratified by their attention; and on Sunday morning I preached to a congregation consisting almost entirely of natives, who were attentive and respectful. After the services they came to shake hands with the 'new gol man,' as they call me. I endeavoured to preach plainly and faithfully the Gospel of our blessed Lord and Saviour Jesus Christ. On Monday, I was delighted to meet brother Payne and Smith, they had come to see me, and affectionately welcomed me to Africa. The Missionaries appear much encouraged with their labours. Dr. Savage will most probably visit the United States, during the coming summer. The brethren have appointed me to this station during his absence. His object will be chiefly to procure additional labourers. Last evening, I attended prayers in the School-room with Dr. Savage, and our friends at home would be much gratified to see oftentimes quite a number of these poor heathen men and women uniting with us at the throne of grace. They manifest much respect to the teachings of the Missionaries. After prayers, Dr. Savage asked the children a number of questions on the atonement, which they answered most readily, he then addressed them most affectionately, urging them to repent and come to Jesus. They were very attentive, and some seemed affected. I understood afterwards that several of them were in quite an interesting state of mind.

"Having been here so short a time, I have as yet seen but little of the operations of the Mission, but the next opportunity which presents itself, I shall, God willing, be better able to give more particular information upon the subject claiming our interest and our prayers."

It must be recollected by our friends, that Mr. Hazlehurst had only been a few days in Africa, when the above was written, and consequently but few facts could have presented themselves for his observation during so short a period.

RECOLLECTIONS OF ENGLAND.

NO. XXII.

Dear Brethren,—One of the last Sundays which I spent in London brought before me a preacher whom I had not expected to hear, in the person of the celebrated Dr. Hook. It was my intention to have passed that morning at the Chapel Royal, for admission to which I had received a special order of introduction from the Bishop of London. But on going thither at the usual hour of service, I found myself an hour in advance of the appointed time at that place, and the chapel empty. I was interested, however, in walking through a place which has been so long remarkable,—though there is nothing in itself which is particularly striking. It is a small room in the old Palace of St. James', hardly large enough to hold more than a hundred persons, arranged in the cathedral style, with two rows of seats or stalls, each side, parallel with the walls. The chancel and the communion table are at the east end, and the royal seats are chairs in a gallery across the opposite end of the room. The furniture of the chapel is made brilliant, but rather gaudy, with gilding; but the whole appearance of the place is inferior both to the rightful demands of the purposes for which it is used,—and to the station and character of the persons by whom it is habitually occupied. This ancient room has since, as I see by the papers, been relinquished for the new chapel erected at Buckingham Palace, of which I know nothing. After having been at the Chapel Royal, I went up to Eaton Chapel, Westminster, to hear Dr. Hook,—and I was truly surprized, and pleased by the sermon to which I listened. It was certainly in its substance, one of the best sermons I heard in England. His text was, "We preach Christ Crucified,"—and his statements of doctrine were evangelical in the most decided terms. Both positively and negatively, his exhibitions of truth were destructive of the very system of doctrine, of which he has been uniformly, as far as I am informed, the reputed advocate. He shewed faith in the heart, to be the only instrument of coming to Christ, and of receiving him. He positively and very distinctly renounced the whole idea of any power or influence in sacraments to this effect, except as they were received in faith and made operative through its operation by the Holy Spirit. His expressions upon this subject were remarkably strong and emphatic. His manner was impressive, though his whole appearance is exceedingly against him. He is a large and by no means dignified or refined person in appearance, with an expression of countenance far from open or attractive, and having very little the aspect of a minister of the Gospel. Still the substance of his sermon was unusually good,—I cannot withhold my expressions of honest approbation from that. I went in the evening of this day again to hear Baptist Noel. His subject was intercessory prayer and his sermon was delightful indeed. The contrast of appearance with the former preacher was peculiar,—of style and manner of preaching not less remarkable. And while he taught the blessed truths of the Gospel, there was a winning sincerity about him which was irresistibly affecting. No man can listen to Mr. Noel, and hesitate in the full conviction, that he is a perfectly sincere and devoted servant of the Lord.

The next day I set out upon a visit to Oxford. The western railway takes you within eleven miles of this city, where coaches are waiting for the arrival of every train. The entrance to Oxford used to be from the other side of the city over the Magdalen bridge bringing immediately before you, in the drive through High street, some of the finest and most important of the colleges and other edifices of the place. The present road takes you in another way, giving a far less imposing entrance to the town, but furnishing a much finer view of the whole place, as you approach it from the distance. Descending a hill on the road from Abingdon, the prospect is extremely grand. The whole city lies before you in the valley, with its towers encompassing it around,—its numerous towers and domes rising high, and its extensive edifices giving it the appearance of great dignity and elegance. In this view of it, it entirely transcends Cambridge, though it wants the full and abundant foliage and verdure which makes the latter place so attractive in the prospect. The dome of the Radcliffe Library rises in the centre, and the magnificent tower of Magdalen College on the right, and the lofty spire and dome of Christ Church, on the left, with the multitude of spires and towers and turrets rising up between, make it appear like a city of churches and colleges. But after you descend this hill, you enter the town itself through narrow back streets, which give you a very poor idea of its real greatness and splendour. The entrance doesnot meet the expectations which have been previously formed. Still when you are fairly in the city, its buildings are certainly very grand and imposing. The streets are lined with the various magnificent fronts of colleges. The peculiarly decaying substance of the stone of which they are built gives them the appearance of great antiquity; many of them appearing to be falling literally to pieces from age. My drive to the Angel inn, carried me quite through a large portion of the city, and I felt already much acquainted with the topography of Oxford. I regretted to find it the time of vacation, so that I had not so favorable an opportunity to see the University in all its various facts and arrangements, as had been given me at Cambridge. But my letters furnished me introduction to some valuable and excellent brethren who were still there, and from them I received much attention and kindness,—and my visit was thus made very agreeable and instructive to myself. My first visit was to All Soul's College, having a letter to the Rev. Samuel Waldegrave, a junior fellow in that institution. I breakfasted with him, and a few other friends, the first morning after my arrival in Oxford,—and we passed the day in roving round among the various important curiosities of the place. Our first visit was to Christ Church,—the largest and most important college in Oxford. On our way thither, we stepped in to look at the sombre courts of Oriel, which as it is a near neigubour of Christ Church, so has also been much connected with it, in our late knowledge of Oxford, Mr. Newman being an inmate of the one, and Dr. Pusey of the other. The courts and quadrangles of Christ Church, are extensive, but not to be compared to Trinity College, Cambridge. Its library and hall are also fine, but suffer in the same comparison. The Chapel of Christ Church is the Cathedral, containing many monuments of antiquity, and with a lofty spire surmounting the cross. But the whole aspect of this college disappointed me, in the appearance of neglect, and want of good repair, which was manifest about it. We went afterwards to Merton College, which is considered one of the finest in its architecture in Oxford. It is a snug and comfortable establishment, having a very beautiful garden, and a remarkably fine chapel, with a splendid tower, which is also a parish church. This has been very lately repaired, and cleansed, and renewed in appearance,—an offence which is but rarely allowed upon such buildings in England. The library at Merton is a very venerable and ancient looking room and collection. We strolled through the beautiful garden of Merton,—and along the Merton fields, and Christ Church Broad walk, a most refreshing appendage to the colleges to which they belong, and furnishing a pleasant and open place for the students' exercise,—but they are wholly inferior to the extensive and magnificent gardens and walks of Trinity and St. John's in Cambridge. We afterwards went through the elegant library and chapel of All Souls,—and the celebrated Bodleian library. This latter, however, is so badly arranged, that it is difficult fairly to estimate its extent, by a casual glance through it,—and more than this, it was impossible for me to give. Our morning's stroll was finished, and we met for dinner at All Souls,—where I had learned from my previous experience to expect the abundant provisions of a fellow's fare. The operation of dining required the use of three rooms,—meeting first in the hall for the eating and drinking of more than enough,—then adjourning to what they call the common room for another table, and its variety of fruits, and then to the second common room for coffee. The whole work demanded about three hours. Our simple habits, and jealousy of time consumed at the table, but little prepare us for such customs, and our experiments of them, do not tend to make them more attractive. At All Souls, I had the pleasure of meeting Mr. Churton of Brazenose, Mr. Golightly of Oriel, and Mr. Woolcombe of Balial, all of whom have been prominent in the Oxford warfare of the last few years, and with whose names I was well acquainted. Our conversation naturally turned much upon the subject and the persons which had been involved in the late discussions, and upon the Episcopal charge which had been delivered the week before by the Bishop of Oxford. But I am wearied of considering and writing upon this subject of controversy in the Church; and the noxious influence of the Tractarian party seems now so well understood, and so generally acknowledged, that I hope we may be removed from the necessity of speaking or writing much more about it. The hostility to their sentiments and agency, certainly was not less decided or active at Oxford, than elsewhere, nor were the feelings and views of the gentlemen with whom I met less purely evangelical. I felt no desire to seek the persons who have been prominent in bringing out these false doctrines, for I could not meet them honestly without bearing testimony against them, so that I did not gain introduction to a single one of their number, and declined calling upon them when it was proposed by the friends with whom I became acquainted. The gentlemen with whom I was in company were such as held similar views with myself, and with whom I could take counsel without fear, and their society was far more agreeable to me. The many points of our conversation, and the opinions which were expressed by them, though very present to my recollection, I hardly feel justified in making thus public, and must therefore withhold more than this general notice. After dinner I went to visit one of the best of Oxford's or England's clergymen, the good old Mr. Hill, vice principal of St. Edmund's Hall. Here I enjoyed an hour's delightful religious conversation, and united in the evening worship of his family with much pleasure. He is at Oxford in some degree like Mr. Simeon or Mr. Cæsar at Cambridge, the known and acknowledged friend of evangelical young men, and the source of much valuable religious influence. When the evening's conversation closed, which had also been much enlivened by the vocal and instrumental music of the ladies of the family, the Bibles and hymn books were brought forward, and I was invited to lead them in their worship with prayer and exposition of the word. This is the uniform distinctive habit of pious families with whom I met in England. The household make an assembled congregation for worship, and every member has a Bible and hymn book, to listen to and follow an exposition of the word of God, and to unite in the delightful exercise of singing his praise. I left this family refreshed and comforted, and returned to my cham-

or to bless God, who has not left himself without witnesses here. Early on the following morning, I rose to enjoy the beauties of Magdalen water-walk, so celebrated in the literary history of Oxford. It is a beautifully shaded walk on the bank of the Cherwell, winding round with all the curves of the river, and returning in a circle to the court-yard of the College, making a stroll of near a mile in length. It is the most beautiful rural ornament of Oxford, and finer than any thing of the kind in Cambridge. Every thing remains in its character as described in centuries past,—the old mill with its rushing waters, still stands upon its margin,—the beautiful deer are still sporting in the adjoining park,—and every object is adapted to minister to the peace and refinement of those who have made it, like Addison, the chosen scene of their contemplations and study. From his partiality to "Maudlin's sacred groves," it is often called Addison's walk. This morning, every thing around me ministered to my enjoyment. The sun shining through the trees and upon the green meadows,—the fresh breezes of the morning,—the calm retirement and perfect solitude of the place,—the soothing murmurings of the stream around me, made the scene a fitting temple for prayer and holy meditation, and I strolled around again and again with increased gratitude and joy. I went to breakfast with some friends at Balliol College, where pleasant christian society awaited me again. These Colleges are all so similar, that having visited a few, the curiosity becomes satisfied, and having described one, the description of others is but a repetition of what has been said before. There are many in Oxford of a very extensive scale, and having many objects of attraction, but I will not weary you, therefore, with further minute details. Just in the rear of Baliol College is the new Martyr's monument, erected to commemorate the sufferings and fidelity of Cranmer, Ridley and Latimer, and very near the spot on which they suffered. This monument was just completed. It is a high and very ornamented Gothic Cross, perhaps thirty feet or more in height, upon a triangular pedestal of ten or twelve feet in diameter, and receding in successive stories like the spire of a Church, until it reaches the actual cross at the summit. On the top of the pedestal, about ten feet up, are the three statues of the martyrs, of full size, and very beautifully executed, standing in niches on the three sides. The whole monument is composed of a yellow sandstone, and is well finished, and a very beautiful structure. It stands in the Church-yard of Magdalen Church, to which there has been also added an aisle, called the martyrs' aisle for the increased accommodation of worshippers. The whole work constitutes an appropriate tribute of reverence to the great and holy men whom it is designed to commemorate, and a very timely and serious admonition to Oxford of the importance and worth of the Reformation which they were the instruments of effecting in the Church of England. I was long occupied in examining and contemplating this important spot. It brought many thoughts of the past to mind,—and excited some painful apprehensions of the future. Here Ridley uttered his noble testimony, "So long as the breath is in my body, I will never deny my Lord Christ, and his known truth; God's will be done in me." Here he offered his solemn thanksgiving and prayer, "O heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a professor of thee, even unto death. I beseech thee, O Lord God, take mercy upon this realm of England, and deliver the same from all her enemies." Here Latimer encouraged him with the testimony, "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as, I trust, will never be put out." It was a scene and occasion for solemn reflections; and the closing sentences of the original account of the martyrdom of these men of God and benefactors of man,—well expresses the thoughts which naturally pressed upon me then, and with which I may properly close the present letter. "Whose considered their preferments in time past, the places of honour that they sometime occupied in this Commonwealth, the favour they were in, with their princes, and the opinion of learning they had in the University where they studied, could not choose but sorrow with tears, to see so great dignity, honour, and estimation, so necessary members sometime accounted, so many godly virtues, the study of so many years, such excellent learning, to be put into the fire, and consumed in one moment. Well! deal they are, and the reward of this world they have already. What reward remaineth for them in heaven, the day of the Lord's glory, when he cometh with his saints, shall shortly, I trust, declare."

S. H. T.

PARKER SOCIETY.—The subscriber has received *three* volumes for the year 1842,—viz: The Examinations of Archdeacon Philpot,—The Zurich Letters, and Private Meditations and Prayers, making, with the books for 1841, *seven* in all. He will forward them to the order of those who have subscribed for them, or they may be laid at his residence, 321 Filbert street, above Sixteenth Seventh. Several of the subscribers to these works have never yet forwarded to him the money for their subscriptions. He waits for these, before the books can be delivered. Others have paid for their books but given him no directions in regard to any way of forwarding them. He will be glad to comply minutely with such directions, when they are received. He has some complete sets still on land. STEPHEN H. TYNG.

May 23, 1843.

THE BISHOP WHITE PRAYER BOOK SOCIETY.—This Society celebrated its Tenth Anniversary in St. Andrew's Church, on Wednesday evening the 17th inst. We understand the exercises were unusually animated and interesting. The Rev. Dr. Boyd presided. The annual report, written by the corresponding Secretary, Dr. Littell, was read by the Rev Mr. Oxenbridge. Addresses were delivered by the Rev. Dr. Tyng, Professor Booth, and the Rev. Mr. Spear. The attendance was large, and we believe all went away with an increased love for the Liturgy of our Church, and we hope with renewed determinations to do more than they had ever before to sustain this excellent Society. The collection taken up on the occasion amounted to $81.

PRESBYTERIAN GENERAL ASSEMBLIES.—The two bodies, of the Old and New School General Assembly, are now in session in this city. It was anticipated last week by the New York Observer, that in each of these bodies, some exciting questions would come up. In the Old School Assembly, it was supposed, there would be stirred the question as to *the lawfulness of marrying the sister of a deceased wife*; and in the New School, it was thought that the subject of *slavery* would be agitated. From the reports of the proceedings of those bodies contained in the daily papers, we find that the anticipation of the Observer is likely to be fully realized. Another question, upon which there have been some warm discussions in the Old School Assembly, is in relation to *the right of Ruling Elders to impose their hands in the ordination of ministers.*

THE REV. DR. COBBS.—We understand from a highly authentic source, that the Rev. Dr. Cobbs has declined the invitation he has received to the Rectorship of St. Peter's Church, Baltimore.

KENAWHA COUNTY, VA.—JAMES CRAIG, Esq. P. M. at Charleston, Va., has been appointed Agent for the Episcopal Recorder, in Kenawha county.

NEW PUBLICATIONS.

LLORENTE'S HISTORY OF THE INQUISITION.

This valuable and interesting history, is now in the course of publication by James M. Campbell, No. 98 Chestnut street, as a part of the "Select Library of Religious Literature." The first No. of the history which constitutes the *sixth* in the "Library" is now before us. We regard this history of the Inquisition as a very proper sequel to D'Aubigne's work. The facts developed in the one corroborate and strengthen the statements contained in the other; and they both concur to show beyond all doubt that popery as a system is the greatest enemy that Christianity has ever encountered.

SOUTHGATE'S TRAVELS IN TURKEY AND PERSIA.

D. Appleton & Co., the original publishers of this work, have brought out a new and cheap edition of it, which they sell for 75 cents, two volumes. Our readers of course are too well acquainted with this work, to require any information of us in reference to it. After Mr. Southgate returned from his tour of exploration, he published a narrative of his travels through Armenia, Kurdistan, Persia and Mesopotamia, which constitute the volumes before us. They have been extensively read in this country, and very favourably reviewed in England. *For sale by G. S. Appleton, 148 Chestnut street.*

APOSTOLIC BAPTISM.

This is a work of sterling merit containing facts and evidences on the subjects and mode of Christian baptism, which we think will be found somewhat of difficult digestion by our Baptist brethren. The author is C. Taylor, editor of Calmet's Dictionary of the Bible. It is published in New York, by B. H. Revier, 102 Nassau street. *For sale in this city, by Moritz & Hermuth, 53 North Third street.*

PROPER LESSONS.

This little publication, which is got up very neatly, contains the proper lessons to be read at morning and evening prayer, on the Sundays, and other Holy days throughout the year according to the liturgical arrangement of our Church. Published in *Philadelphia, by Henry F. Anners.*

BIBLE BURNERS.

This little volume is from the pen of the Rev. John Dowling, Providence, R. I., consisting principally of a defence of the Protestant version of Scriptures against the attacks of Popish apologists for the Champlain Bible burners, with introductory remarks by Rev. Dr. Brownlee. It is published in this city, *by Matthew Moore, No. 3 North Eighth street.*

PHILOSOPHY OF THE PLAN OF SALVATION. *Second edition.*

This volume is sent us by Messrs. Perkins & Purves, 134 Chestnut street. We expressed our opinion very fully of this work when the first edition was published, as defective—exceedingly so, if we looked into it with the expectation of finding what the *title indicated.* The many favourable notices it has received from other quarters, has not altered our opinion one iota. While the volume contains many valuable illustrations, and admirable suggestions calculated to operate favourably perhaps upon a skeptic's mind, and lead him to investigate—it very dimly and obscurely unfolds THE PLAN OF SALVATION itself. It is very much like a great deal of modern preaching—very good—but a thousand such sermons or such volumes would not lead a sinner to Christ—or teach him anything about entire reliance upon his blood and righteousness. We do not know what alterations or improvements the author may have made in the present edition. Our remarks are grounded upon the supposition that the work is the same in the second as in the first edition.

MOFFAT'S SOUTHERN AFRICA.

This is a third and cheap edition of the same work which we have before noticed as a volume full of interest and instruction. The publisher is Robert Carter, New York. The price of the present edition 50 cents.

APOSTOLIC CHURCH, BY ALBERT BARNES. *Published by Perkins & Purves, 134 Chestnut street.*

"This little work"—we are informed by the learned and amiable author, "is designed to be a *Manual* that may be put into the hands of those, especially the young, who are led to enquire into the organization of the Christian Church!" It is entitled "An enquiry into the organization and government of the Apostolic Church, particularly with reference to the claims of Episcopacy." We are also informed that the foundation of the argument here presented is the same as that embodied in the two reviews of Bishop Onderdonk's Tract, "Episcopacy Tested by Scripture," though the articles have been mostly re-written and cast into the form of a consecutive argument. The author hopes that the volume will not be regarded as an *attack* upon the Episcopal Church. Mr. Barnes has also devoted a portion of the work to refute the claims set up for "Confirmation." We have just glanced at the contents and preface. When we have read the work we shall be better prepared to judge whether the author has brought forward anything *new* to demolish the facts and arguments of Bishop Onderdonk in his Tract—"Episcopacy Tested by Scripture."

TRIALS, OR THE ATTRACTIVE POWER OF THE CROSS. *Philadelphia: Herman Hooker, 178 Chestnut st.*

This is an interesting little narrative sketch of the conversion of a Jewish family, proving the power of Divine grace, translated from the German by Elizabeth Maria Lloyd, author of exercises in the gospel narrative of the life of our Lord.

HISTORY OF THE CRUSADES AGAINST THE ALBIGENSES IN THE THIRTEENTH CENTURY. *Philadelphia: H. Hooker, 178 Chestnut st.*

This work is translated from the French of J. C. L. S. De Sismondi. The subject of which it treats is sufficiently indicated by the title; it is brought out in a cheap edition, price 25 cents.

Entelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

OUR DIOCESAN CONVENTION.—We continue some further account of the proceedings of the Convention. In our last week's paper we gave an outline of the proceedings up to the adjournment on Wednesday at half-past 2 o'clock. We avail ourselves in part of the reported proceedings contained in the United States Gazette which in the main are correctly stated.

AFTERNOON SESSION.

5 o'clock, P. M.

The roll of the clerical and lay deputies called.

The minutes of the morning session were read and approved.

On motion of the Rev. Mr. Beasley, one thousand additional copies of the Bishop's charge were ordered to be printed.

On motion of Mr. Thomas Robins, a resolution was passed authorizing the actual travelling expenses of the Bishop for the coming year, to be paid out of the Convention Fund, provided the same shall not exceed three hundred dollars.

On motion of Mr. George M. Wharton, a resolution was passed authorizing the Treasurer of the Episcopal Fund to pay to the Bishop, out of any money in his hands, a sum equal to the interest due him by the State of Pennsylvania, from money vested in the funds of the Commonwealth for his support, during the period which the State shall fail to pay interest upon the same.

The Rev. Mr. Buchanan, from the Committee on Charters, reported favorably upon the charter of the Church of the Messiah, and it was accordingly admitted into union with the Convention.

The hour for the order of the day—the election of the Standing Committee, the Deputies to the General Convention, the Committee on the Supply of Vacant Congregations, the Treasurer of the Communion Fund, and the Treasurer of the Episcopal Fund—having arrived, the House proceeded to a ballot.

The chair appointed the Rev. Messrs. Bowman and Natt the tellers on the part of the clergy, and Messrs. James Cox and George Breck the tellers on the part of the laity.

After taking the votes, the tellers retired.

On motion of the Rev. Dr. Upfold, a resolution was passed appointing the meeting of the next Convention to be held in St. Andrew's Church on the third Tuesday in May, 1844, at 6 o'clock, P. M.

On motion of the Rev. Mr. Morton, five hundred copies of the Journal of the Convention were ordered to be printed.

The names of the clergy were called, in order to ascertain whether they had raised collections to be made in aid of the Convention Fund and the Episcopal Fund. They generally answered "aye."

On motion of the Reverend Mr. Douglass, a resolution was unanimously passed tendering the thanks of the Convention to the Bishop, for his solemn and impressive charge.

On motion of Mr. Horace Binney, a resolution was passed recommending to all the vestries in the diocese to aid in obtaining subscriptions in aid of the new edition of the Journals of the Convention.

On motion of Mr. Thomas Robins, a resolution was passed appropriating one hundred and fifty dollars for the payment of mileage, pro rata to the vestors of churches that had made collections.

On motion of Mr. George M. Wharton, a resolution was passed authorizing the Trustees of the Christmas Fund to discontinue the annual collection in its aid, the same to be resumed when necessary.

The Clerical Tellers of the Election here appeared, and made a report, which was laid on the table, and it having been represented that the Lay tellers would not be ready to report for a considerable length of time,

On motion of the Reverend Mr. Morton, the Convention adjourned till 2 o'clock on Thursday (this) morning.

SAINT ANDREW'S CHURCH, }
Thursday, May 18th, 9 A. M. }

Morning prayers were read by the Rev. Mr. White, of Butler,

Service being over, and the House called to order, and the roll called, the minutes of the previous afternoon session were read and approved.

The Rev. Dr. Dorr moved that a Committee on undisposed business of last Convention be appointed.—Agreed to.

The Bishop appointed on the Committee the Rev. Messrs. Rodney and Rogers.

On motion of the Rev. Dr. Upfold, a committee was appointed to consider the propriety of changing the time of the annual meetings of the Convention.

The chair appointed upon the same the Rev. Dr. Upfold, the Rev. Mr. Rogers, and Mr. Laurence Lardner.

The Bishop announced that the Clerical and Lay Tellers of the election held on Wednesday afternoon, were prepared to report.

Reports were then read showing the result of the election in both orders of the House.

On motion of Mr. Horace Binney, the reports were recommitted to the Tellers, with instructions to make a joint report showing a connected result; and the tellers retired for that purpose.

During their absence, on motion of the Rev. Mr. Spear, a Committee was appointed to procure an organist and choir, to officiate during the meetings of the Convention.

The Committee appointed as follows.—The Rev. Messrs. Spear and Odenheimer, and Mr. T. Robins.

Mr. James S. Smith, from the Committee appointed upon the subject of the assistant ministers, referred to by the Bishop in his annual address, made a report, which was laid on the table.

Mr. Horace Binney submitted a resolution giving to all the African churches the power of regulating their own affairs instead of allowing them delegates to the Conventions, precisely the same arrangement as less existed with the Church of St. Thomas since 1795. Laid on the table.

The tellers being ready to report, Mr. Geo. M. Wharton, moved that the Secretary report to the House the number of clerical members, and the number of lay representations (churches), which compose the House. The motion was carried.

The Rev. Mr. Morton, Secretary, reported that 46 Clergymen and 92 churches composed the Convention—requiring 24 for a majority of the clergy, and 47 for a majority of the Laity.

Mr. Binney moved that the Rev. Dr. Dorr, the Rev. Mr. Morton, Mr. Thomas Robins, and Mr. James S. Newbold, having a majority of the whole Convention be declared elected as members of the Standing Committee. Agreed to.

The Rev. Mr. Bull, one of the oldest members of the Convention then moved, that the Rev. Mr. Spear, the Rev. Mr. Neville, and Mr. John Farr, who had a majority of all the votes given on the ballot, both clerical and lay, should be declared elected as members of this Committee. He remarked that the majority of all the votes given was the principle upon which the Convention had always before acted. This motion gave rise to a long and interesting debate, in which Mr. Horace Binney, Mr. Joseph R. Ingersoll, Mr. George M. Wharton, the Rev. Messrs. Colton and Peck, the Rev. Mr. Bull, the Rev. Dr. Tyng, and others participated. The principal point at issue was whether the Constitution required a majority of the members of the whole house, or a majority of the votes given.

On the one hand it was contended that the practice of the Convention heretofore had put upon the Constitution, the interpretation, that the majority of votes given was its true meaning, while those taking the opposite ground, contended that the obvious meaning of the Constitution was a majority of all the members constituting the Convention, and that if hitherto the Convention had overlooked this fact, it was no reason why they should continue to do so. The debate though animated, was conducted in the best spirit. After many amendments and modifications, the question at length was resolved into a point of order, and Bishop Onderdonk declared that it was unconstitutional to declare any person elected to any office who had not received a majority of the whole Convention.

The Rev. Mr. Ball appealed from the decision. The question on the appeal was taken by ayes and noes. The chair was sustained.

The remainder of the session was taken up with ballotings.

Adjourned till 5 o'clock in the afternoon.

5 o'clock, P. M.

Roll of Clergy and Laity called

Minutes of the morning session read and approved.

On motion of the Rev. Mr. Douglass, the House proceeded to a ballot for members of the Standing Committee.

The votes were taken, and the tellers retired.

During their absence, Mr. William H. Newbold, from the Committee to propose a plan for the distribution of Bibles through the Diocese, made a report closing with a resolution, recommending to the parishes to make annual collections in their churches, to be paid into the hands of the Treasurer of the Society, for the advancement of Christianity, to be by him applied to the circulation of the Holy Scriptures only. The resolution was unanimously adopted.

The Rev. Mr. Upfold, from the committee appointed to inquire into the expediency of changing the time of the annual meetings of the Convention, made a report closing with a resolution fixing the annual meetings, after next Convention, on the Third Tuesday in September. Laid on the table to be acted upon by the next Convention

Mr. Horace Binney called up the resolution in relation to the African churches, offered by him at the previous session. Adopted.

The tellers came into the house, and reported that there had been no election.

The Rev. Mr. Colton offered a resolution providing that the construction of the words "those present" in the constitution be construed to mean the persons "actually present."

The Bishop stated that the section in which those words occurred had reference to "questions" and not to "elections."

On motion of Mr Joseph R Ingersoll, the resolution was indefinitely postponed.

The Rev. Mr. Douglass offered a resolution for the appointment of a Committee of Conference, to nominate a ticket to the Convention.

On motion of the Rev. Dr. Upfold, the resolution was indefinitely postponed.

The Committee on Unfinished Business of last Convention, reported that the only business which had been acted upon by that body, was a resolution from the General Convention, proposing certain alterations to the Book of Common Prayer. Laid on the table.

The following trustees of the Christmas Fund were re-appointed—William H Newbold, Messrs Kempton, Robert Toland, and John Welsh, Jr.

The Bishop laid on the table the Parochial Reports for the past Convention year.

The minutes of the Session were read and approved.

The members then united in singing the last four verses of the ninety-ninth Psalm, and after the Benediction of the Bishop, adjourned SINE DIE.

The following are the only persons elected on the various ballotings alluded to in preceding reports.

STANDING COMMITTEE.—Rev Dr Dorr, Rev. Mr. Morton, Mr. Thomas Robins, Mr. James S. Newbold — Six vacancies—three clergy, three laity.

DEPUTIES TO THE GENERAL CONVENTION.—Rev. Mr. Bull, Rev. Mr. Morton, Mr. Horace Binney. (Five vacancies—two clergy, three laity.)

TREASURER OF THE CONVENTION FUND—Mr Thomas Robins.

TREASURER OF THE EPISCOPAL FUND—Mr George M. Wharton.

The vacancies are supplied from the members in each body who have been previously elected.

The Rev. George Kirke, having removed to Downingtown, Chester Co., respectfully requests that all papers and letters intended for him, may be directed to the Post-office of that place.

The Rev. Alexander Crummell (a colonted man) has been received into this diocese, upon Letters of Dismission from the ecclesiastical authority of the diocese of Rhode Island.

MASSACHUSETTS.

This diocese will hold its next annual Convention in St. Paul's Church, Boston, on Wednesday, the 8th of June.

RHODE ISLAND.

The next annual Convention of this diocese is to be held in St. Stephen's Church, Providence, on Tuesday, June 13, at 10 o'clock, A. M.

CONNECTICUT.

We learn from the Church Chronicle that the Rev. Daniel G. Tomlinson, in consequence of ill health, has resigned the Rectorship of Christ Church, Trumbull.

BISHOP BROWNELL'S APPOINTMENTS.

Sunday, May 28, Westville, 10½ A. M. Do. New Haven *Wednesday*, 31, Windsor, 4 P. M. *Whit Sunday*, June 4, Middletown, *Ordination!*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after the Ascension, May 28, Walton. Tues. 30, Franklin. 31, Otsego, Otsego county. June 1 Unadilla. 2, Coopersville, Parochial School. Whit Sunday, June 4, do. Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8 Coopers town. 9, Westford. Trinity Sunday, and St. Barnabas the Apostle, June 11. St. Paul's Church, Troy. Friday and Saturday, 16 and 17, Asbeta Female Institute, Asbeta, Queens county. First Sunday after Trinity, June 18, St. James' Church, New York. Second Sunday after Trinity, June 25, Flatbush, Kings county. Thursday, July 6, Islip, Suffolk county. Consecration A. M., Confirmation P. M. Fourth Sunday after Trinity, July 9, Pompkinsville, Richmond county. Wednesday and Thursday, 12 and 13, St. Anne's Hall, Flushing, Queens county. 14, 15, St. Thomas Hall do. Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St. Paul's College, College Point Ordination 18, 19 do. Visitation.

(To be continued.)

WESTERN NEW YORK.

BISHOP DE LANCEY'S APPOINTMENTS.

Sund., May 28, St. Thomas, Bath, confir. 10 1-2 A. M. 2 P. M. Tuesd., 30, St. Peter's, Dansville, confir. 10 1-2 A. M. 2 P. M. Wed., 31, St. Michael's Geneseo, 10½ A. M. Thurs., June 1, Zion, Avon, confir. 11 A. M. Saturd., 3, Mumfordville, 10 A. M. Sun., June 4, St. Mark's, LeRoy, confir. 10 1-2 A. M. do. do. St. Paul's, Stafford, confir. 3 P. M. Mond., 5, St. Mark's, Le Roy, ordina., 10 1-2 A. M. Tues., 6, St. Clement's, Weathersfield, confir. 10 1-2 A. M. do. Warsaw, 3 P. M. Thurs., 8, St. John's, Shallon, confir. 10 1-2 A. M. Frid., 9, St. James', Batavia, confir. 10 1-2 A. M. Sat., 10, St. Luke's Royalton, confir., 11 A. M. Sund., June 11, Grace, Lockport, confir. 10 1-2 A. M. do. do. Christ, Lockport, confir., 3 P. M. Tues., 13, St. Johns', Medina, confir., 10 1-2 A. M. Wed., 14, Albion, 2 P. M. Thurs., 15, Kendall, 11 A. M. Frid., 16, Clarkson, 10 A. M. Do. do. St. Luke's, Brockport, 3 P. M. Sun., June, 18, St. Luke's, Rochester, 10 1-2 A. M. Do. do. Grace, Rochester, 3 P. M.

(To be continued.)

NEW JERSEY.

The Annual Convention of this diocese will meet in St. Mary's Church, Burlington, on Wednesday the 31st inst.

Bishop Doane confirmed three persons in St Peter's Church, Freehold, on Monday evening the 8th inst. and seven in Christ Church, Shrewsbury, on the afternoon of Wednesday 10th inst.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Sunday after Ascension 28th, do. A. M., Consecration and Ordination. Monday, 29th, evening, Milford. Wednesday, 31st Smyrna, Convention. Whit Sunday June 4th, St. Peter's, do. Confirmation, A. M. Do. St. Ann's, Middletown do. P. M. Trinity Sunday, June 11th, St. Andrew's, Wilmington, A. M., Ordination.

VIRGINIA.

ORDINATION.—On Thursday, the 11th inst., in the chapel of the Theological Seminary of Virginia, Bishop Meade admitted to the order of deacons, Mr. William F. Lockwood, an alumnus of the Seminary. Morning prayers were offered by the Rev. Mr. Stringfellow, rector of Trinity Church, Washington, and the candidate was presented by the Rev. Dr. Sparrow.—*South. Churchman.*

OHIO.

Bishop McIlvaine officiated in St. Philip's Church, Circleville, April 14th, and confirmed *six* persons: in St. Paul's Church, Chillicothe, on the 19th, and confirmed *twenty-five*, and in St. Paul's Church, Mount Vernon, on the 16th inst., and confirmed *ten* persons.

On Saturday, May 13th, Bishop McIlvaine consecrated St. Timothy's Church, Massilon. The Rev. Messrs. West, Freeman, Fairchild, Gray and South, with the Rector, the Rev. John Swan, assisted. The sermon was preached by the Bishop. The church is one of the best Gothic building west of Philadelphia, built of stone, and of great simplicity of character—as well in the general design as in the interior finishing. There are few examples of such perseverance amidst great pecuniary difficulties, for the erection of a church, as this parish has exhibited. And there are few so delightfully united and harmonious, so devoted to their Pastor, and so blessed in a sure and steady growth in the number and piety of their members.

In consequence of the attack of indisposition which Bishop McIlvaine experienced while at Massilon, noticed in another part of our paper, he desires us to say, that he will be unable to meet the appointments advertised in our paper.

ILLINOIS.

BISHOP CHASE'S APPOINTMENTS FOR MAY AND JUNE.

Sund. after Ascension, 28, do. do. Confir. and Com. Mond. 29, Winchester. Tues., 30, Pittsfield. Frid., June 2, Columbus. Sat. do., June 3, St. John's Church, Quincy. Wednesday, DIOCESAN CONVENTION. Religious Solemnities, *Canter: Ordinat. Com.* June 5, 6, *Convention.* Thurs. 8, Meredom. Sat. 10, Christ Church, Rushville. Trinity Sund., 11, do. do. confir. and com. Tues. 13, Lewiston. Wed. 14, Calvary Church, Farmington.

FOREIGN.

TEXAS.

We are happy to see the following Resolution which our brethren in Texas have adopted. We have no doubt that it is the true stand which all our Churches in this country should take, not only in reference to foreigners but to all strangers, or persons removing from our place to another.

At a consultation of the undersigned missionaries, held at Galveston, April 8, 1843,

Resolved, That all communicants of the Episcopal Church in the United States, or elsewhere, who shall hereafter remove to Texas, be requested to bring satisfactory testimonials of Christian character, and that they enjoyed the confidence of their rectors at the time of their emigration.

We feel constrained to say, that we cannot hereafter admit any emigrants to the communion without such testimonials. We have come to this decision for the protection and welfare of the Church in Texas and also to save ourselves the mortification to which we have in some instances been already subjected.

CALEB S. IVES,
BENJAMIN EATON,
CHARLES GILLET.

Ecclesiastical Calendar.

SUNDAY AFTER ASCENSION DAY—May 28. *Proper Lessons* for Morning Service, Joel ii. John xvii. Evening, Zeph. iii. 1 Thess. iii. xiv. 17.

WHITSUNDAY—June 4

Proper Lessons for Morning Service, Deut. xvi. to v. 18. Acts ii. to v. 36. Evening, Isa. xl. Acts xix. to v. 21

TRINITY SUNDAY—June 11.

Proper Lessons for Morning Service, Gen. i. Matt. xxviii. Evening, Gen. ii. 1 John v.

FIRST SUNDAY AFTER TRINITY—June 18.

Proper Lessons for Morning Service, Gen. iii. Acts iv. to v. 32. Evening Gen. xi. 1 Tim. vi.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Monroeton,	Sunday,	June 4th	
Christiana,	Sunday,	June 11th,	Morning.
Morgantown,	do.	do.	Afternoon
West Vincent,	Sunday,	June 18th,	Morning.
Honeybrook,	Saturday,	June 24th,	Morning.
Downingtown,	do.	do.	Evening.
Radnor,	Sunday,	July 2d.	Morning.
St. Peter's, G. T.	do.	do.	Afternoon.

CHURCH OF THE EPIPHANY.

Sunday next, being the *last* Sunday in the month, this Church will be open for Divine Service in the evening at half-past 7 o'clock.

ST. TIMOTHY'S CHURCH,

Near to the North-east Corner of Ridge road in Spring Garden st.

Service next Sunday morning at 10 o'clock. Sermon by the Rev. Mr. Jones. Afternoon at ½ past 3 o'clock, and in the evening at 8 o'clock.

ORDINATION.

By DIVINE permission the Rev. A. Prue, Rector of the Church of the Messiah, will be ordained to Priests' Orders in said Church, situated in Fifth street below Carpenter, on Sunday Morning next the 28th inst. Services to commence at 10 o'clock.

BOARD OF MISSIONS.

The Annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Paul's Church, in the city of Boston, on Wednesday the 21st of June next, at 9 o'clock A. M.

F. VAN DYCK, *Secretary.*

CONVENTION OF THE PROT. EP. CHURCH IN MARYLAND.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 31st, 1843, at 9 o'clock, A. M. H. COLBURN, *Secretary.*

PENNSYLVANIA BIBLE SOCIETY.

The Anniversary of this Society will be celebrated in St. Andrew's Church, (Eighth st., above Spruce,) on Sunday evening next at ½ before 8 o'clock. The Annual Report will be read, and a Sermon preached by the Rev. Mr. Suddards.

The officers and managers of the Society are requested to assemble in the Vestry-room.

ACKNOWLEDGMENTS.

The Rev. R. B. Claxton of Wolkesburre, very gratefully acknowledges the kindness of a "missionary," by whose contribution of Thirty Dollars, he was made a life-member of the American Bible Society. The suggestion of "a missionary" will be the means, he trusts, of a succession of similar efforts to do good through that noble and exclusive Institution of the Church of Christ.

The undersigned very thankfully acknowledges the receipt of the following donations of books and money for the benefit of his parish.

From Baltimore, individuals to Rev. Mr. Johns' congregation $45, Dr. Ward's donation of $20, not yet received. Philadel., from individuals $18. From the Female Protestant Episcopal Prayer-book Society, one dozen Prayer-books for congregation, and a Bible and Prayer-book for the desk, together with miscellaneous tracts. Dr. Tyng for Sabbath School $20 worth of books. New York, Rev. Mr. Hagle's Sabbath School, $30 worth of books, Rev. Mr. Balch, a box of second hand books for Sabbath School, and two beautiful maps, Dr. Milnor, 10 volumes for Parish library. Washington, D. C. From individuals in Rev. Mr. Pearn's congregation, capital Hill, $31 50. Fredericksburg, Va., from Rev. Mr. Mc-Guire's congregation $25 88. Norfolk, Rev. Mr. Beall $30, American Bible Society, 100 Bibles and Testaments; Mission tracts, Prot. Epis. Church, New York, 2 dozen Prayer books, and a package of tracts; American Tract Society, 2000 pages tracts. I remain, both expressing again my warmest gratitude in behalf of my little Parish, for the kind aid which our friends from abroad have rendered us, and we doubt not but with the blessing of God upon our endeavors, we shall have a convenient Church edifice completed here this summer. C. G. MOORE,
Missionary of Trinity Church, Covington, Ky.

FOR KENYON COLLEGE.

"Petersburg," Va.	$ 5 00
Dr. Thomas Clagett, Leesburg, Va. $5—Mrs. Elizabeth Clagett $5—Mrs. Olivia Clagett $5—Mrs. H. Conaway $1—Several members of St. James' Church, Leesburg, $4	20 00
An Alumnus of Kenyon,	5 00
E. S. Pegram, Norfolk, Va.	5 50
A Friend,	2 00
A member of St. George's Church, New York,	5 00
Previously acknowledged,	185 00
	$227 50

WILLIAM STARKEY & CO.

THE HEBREW LANGUAGE.

INSTRUCTION is given in the Hebrew Language by the Rev. Joseph Jaquett, with the Vowel Points and Accents, at No. 129 South Sixth street.

LIFE OF BISHOP MOORE.—JOSEPH GILL, Richmond, Va. has just received a fresh supply of this valuable work, accompanied by a selection from the Sermons of the late Bishop, and an excellent likeness, in front. May 27.

LIFE OF BISHOP MOORE.

Persons in NEW YORK and BROOKLYN, wishing to possess themselves of this valuable work, can obtain it in New York of Mr. Samuel Brown, No. 74 Wall street—and in Brooklyn of Mr. I. C. Fish, No. 41 Front st.

May 20—tf.

MEMOIR OF BISHOP MOORE.

D. IRELAND, No. 1 North Charles st., BALTIMORE, has just received a fresh supply of the Life of the Rt. Rev. Dr. Moore, D. D., by Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop, and an excellent Likeness in front.

May 20—tf.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleeker st., N. York.

MRS. Bailey takes this method to inform the friends and patronesses of the Seminary, that she continues her School and purposes the same systematic course of instruction, with the same teachers, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 1st of May last, at No 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate resident boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs Bailey has the pleasure of referring to the following gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishop Onderdonk, John W. Francis, M. D.
Rev. Wm. Wilkins, D. D. Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Loring, M. D.
Rev. Francis L. Hawks, D. D. S. A. Ford, Esq., Counsellor.

May 27—6m.

JUST published and for sale by PERKINS & PURVES, No. 134 Chestnut st.,
Philosophy of the Plan of Salvation, a book for the times, by an American citizen.

May 27—2t.

HOVER'S INK.

LET all who have not used this Ink give it a trial, and if they will be satisfied of its superiority.

From the New York Aurora.

HOVER'S INK.—The fine black Ink manufactured by J. E. Hover, Philadelphia, and sold at Townsend's Stationer's Store, corner of Wall and Nassau streets, as well as by Van Nordan and King, in the Exchange, is unquestionably the best writing Ink in the Market for steel pens. It has no tendency to corrode metallic pens, and leaves a beautiful color. It is the Ink used in all the public offices in Washington, and we recommend it cheerfully to our readers.

For sale at No. 105 North Third st., 4th doors below Race, East side, Philad.; by

JOSEPH E. HOVER, *Manufacturer.*

Also, at Townsend, Stationer, corner Wall and Nassau streets, New York. May 27.

NEW BOOKS

THIS day published, The Portion of the Soul, by Hermon Bocker, third edition enlarged.

Thiers, or the Attractive Powers of the Cross, translated from the German, by Elizabeth Maria Lloyd, first American edition, a very striking narrative of the conversion of an aged Jew, through the agency of his youthful daughter, after long opposition.

History of the Crusades against the Albigenses in the 13th Century, from the French of De Sismondi.

Now published and for sale by H HOOKER, 178 Chestnut st. opposite the Masonic Hall. May 27.

SELF DISCIPLINE.

J. WHETHAM & SON, 144 Chestnut st., opposite the Exchange, have just published a new and beautiful edition of the following valuable work, viz.

Self Discipline, by Henry Foster Burder, D. D.,

J. W. & SON have also just received the following:

Antioch or the increase of Moral Power in the Church 18mo.—The School Girl in France, 18mo.—Ko Thule Read of the Karen Apostle, 18mo.—The Revenge Ring, by Jaime. ——— The Basket of Jewels for Young Christians—Webster on Regeneration, 18mo.—Judah's Lion, by Charlotte Elizabeth, 12mo.—Buffum on the Prophecies, 12mo.—The Advancement of Religion, the Claim of the Times, by Dr. Reed, 12mo. &c. &c.

TO CLERGYMEN AND THE RELIGIOUS PUBLIC.

VALUABLE Religious Works at very low prices, by GEO. S. APPLETON, No. 148 Chestnut st., opposite the Arcade—

Narrative of a Tour through Armenia, Kurdistan, Persia and Mesopotamia, with an introduction and Occasional Observations upon the Condition of Mohammedans and Christianity in those countries. By the Rev. Horatio Southgate Missionary of the American Episcopal Church. 2 vols. 12mo plates and a large map, 500 pages, on good paper. Price 75 cents.

Mr Southgate's Tour should be studied by all persons for its novel and interesting illustrations of the countries through which he passed, and for its philanthropic spirit and tendency.

The Metropolit

Poetry.

For the Episcopal Recorder.

Messrs. Editors:—You will greatly oblige a subscriber to your excellent and useful paper, by inserting the following lines which were written by a gentleman in England, and were put into my hands, about four years since when on a visit to that country with a promise that they should not appear in an American paper within four years from the date I received them. J.

Winchester, Va., May 17th, 1843.

THE FIRM BANK.

I have a never failing bank,
A more than golden store;
No earthly bank is half so rich—
How can I then be poor!

T'is when my stock is spent and gone,
And I without a great,
I'm glad to hasten to my bank,
And beg a little note.

Sometimes my banker, smiling, says,
"Why don't you oftener come!
And when you draw a little note,
Why not a larger sum?

"Why live so niggardly and poor,
Your bank contains a plenty!
Why come and take a one pound note,
When you might have a twenty.

Yes, twenty thousand, ten times told,
Is but a trifling sum,
To what your Father has laid up,
Secure in God his Son."

Since then my banker is so rich,
I have no cause to borrow;
I'll live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected;
Sometimes my banker gives me more
Than asked for or expected!

Sometimes I've felt a little proud,
I've managed things so clever,
But, ah! before the day was gone
I've felt as poor as ever!

Sometimes, with blushes in my face,
Just at the door I stand;
I know if Moses kept me back
I surely must be damn'd.

I know my bank will never break
No, it can never fail,
The firm three persons in one God;
Jehovah Lord of all;

Should all the banks of Britain break,
The bank of England smash—
Bring in your notes to Zion's bank,
You'll surely have your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to this bank of grace,
The banker is within.

All forged notes will be refused
Man-merits are rejected;
There's not a single note will pass,
That God has not accepted.

'Tis only those beloved of God,
Redeemed by precious blood,
That ever had a note to bring,
These are the gifts of God.

Tho' thousand ransomed souls may say
They have no notes at all—
Because they feel the plague of sin,
So ruined by the fall.

This bank is full of precious notes,
All signed, and seal'd and free—
Tho' many doubting souls may say,
There is not one for me.

Base unbelief will lead the child
To say what is not true;
I tell the soul who feels self-lost
These notes belong to you.

The leper had a little note—
"Lord if thou wilt thou can!"
The banker cashed his little note,
And heal'd the sickly man.

We read of one young man indeed,
Whose riches did abound,
But in the banker's book of grace
This young man was never found;

But see the wretched dying thief—
Hang by the banker's side,
He cried, "Dear Lord, remember me",
He got his cash and died.

From the New York Evangelist.

THE DANCING SCHOOL—PART II.

BY MRS. HARRIET BEECHER STOWE.

"Mamma," said Isabella to her mother, one morning, after she had been some weeks at Madame Le Blanche's, "we are going to have a ball next week."

"We, child! who?"

"Oh! Madame Le Blanche, I mean. She always closes her lessons by a set of cotillon parties, so as to teach us gradually to dance in company. She invites in gentlemen and ladies, and we have a full band of music, and Ellen Gilmore says it will be like a real ball."

Mrs. Selden was uneasy, and puzzled by this information. She had said that she disapproved of balls, and that her child should not attend them; yet she was met by one on the very threshhold, and her daughter, with flushed cheek and brightening eye, was fluttering with excitement and desire. Should she forbid her to go? Should she shut at once from the eager eyes the brilliant scenes which she had suffered to be half displayed? And if she did, what reason should she give? How make her appreciate the difference between the cotillon party and the dancing school? And could she make the child, in her present eager and excited state, feel the force of any kind of reasoning on the subject?

Mrs. Selden appealed to her husband—'I don't know what to do about letting Bell go to those cotillon parties.'

"Why, let her go. I don't see much difference between them and the school—its all dance, dance, dance, with the child, at any rate, and has been these four weeks."

So Mrs. Selden acquiesced.

* * * * * *

Dear child! how tight this dress is!" said the mother, on the eventful evening, as she presided over her daughter's toilette.

(It was a new dress, just sent in from the mantua-maker's for the occasion.)

"Oh, mother it is not in the least tight,' quite comfortable—it was hard to hook, I know; new dresses always are—at all events, you know, mother, it can't be altered now; look how beautiful it sets!" and the bright girl turned suddenly round to her mother, with her sparkling eyes, flushed cheeks, and waving curls, and drew herself up, so as to show her pretty form to the best advantage.

"There, go!—you are a wild thing!" said her mother; 'stay though, let me fix that flower in your hair, and those curls. Now, Isabella, promise me you will not stay after ten.'

"I won't, if I can possibly help it,' said the child, laughing, and kissing her mother: "you know I shall come home with Mrs. Gilmore, and she told me she should come home early."

Isabella came home about two o'clock, in a state of high excitement. She had been asked to dance by almost every gentleman in the room, and Mrs. Gilmore had been beset with entreaties to let her remain, and flattering beaux had falsified the hour of the night, to detain her, and in short, she had enough in that one evening, to turn half a dozen little heads of only the age of her own. For the whole week succeeding, Isabella heard from her various companions all the flattering comments on her dress, appearance, manners, &c., which usually go the rounds with young girls after such occasions. Nothing was now thought of but the next party. "I wish these cotillon parties were over," said Mrs. Selden, Yet Mrs. Selden smiled when she heard the praises of her daughter's beauty and grace, and was half consoled for the want of interest which she saw coming over her, in all her old pursuits and occupations. Like many other mothers, in similar circumstances, she attempted to balance the extra excitement of the bewitching scenes into which she had thrown her daughter, by an extra measure of serious talk and good advice.

"My dear, you must not let your head get too full of this dancing—you must remember there are a great many other more important things.

"I don't intend to, indeed, mamma," said Isabella, as she took her place, with her school books, beside her mother. After reading some pages of her lesson in Natural Philosophy, she suddenly looked up—"Oh, mamma, Mrs. Airy has a new style of trimming, just from Paris, and it would be beautiful for my dress next week; won't you go with me this afternoon, and look at it?"

"Did you find that in your book?" said her mother.

"Oh, no! but I thought I would ask you while I thought of it," replied the child.

"I am sorry to find you beginning to think so much of dress, Isabella," said the mother, "at your age, the simpler a young girl dresses the better."

"I don't think so much of dress, mother; but I could not help thinking of *this*, because the last time I was at dancing school everybody was talking about it; and Madame Le Blanche recommended me to look at it; she said it would increase the effect of my appearance so much."

"Madame Le Blanche is a vain, trifling woman, I suppose," said Mrs. Selden. "I hope you will not be influenced by what she says. I only sent you to her to learn *to dance*, and did not expect you to learn anything else of her; so now, my dear, put this whole thing out of your head, and hurry and get your lessons, for you know it is Saturday, and there is your Sunday-school lesson to be learned."

"Oh, mamma," said Isabella, hesitating, "I want to ask you about that. Don't you think I am getting almost too old to go to Sunday-school? Indeed, I have thought so for some time. None of the girls I associate most with go to the Sabbath-school; and I believe they think it quite odd of me. Ellen Gilmore asked me the other day, and when I told her, she smiled, and looked as if she thought it odd; and after that, two or three other girls asked me, and I felt quite uncomfortable, mother."

"My dear, Ellen Gilmore's parents do not pay much attention to religious things—she has never been brought up to go to Sabbath-school, and that is the case with two or three other girls you have become so intimate with lately. I am sorry you have chosen them for your particular friends. I am afraid their influence over you will not be for your good."

"Oh! but mamma, they are such lovely girls, and dress so beautifully, and are so good-natured and funny; and Ellen Gilmore, in particular, loves me like a sister, and Mrs. Gilmore says she loves me like a daughter. I don't think they have any bad influence over me."

"Well, my dear, if I find your mind drawn off from more important things, by this dancing, and company, and dress, I shall be obliged to put a stop to it a l."

"Oh! mamma, don't, of all things—you shall see, indeed, I will learn my Bible lesson, and anything else that you wish. Only, mamma, added the child, after a pause, "if I do very well to-day, won't you go with me on Monday, and just look at that trimming, and then, you know, you can do as you think best."

"Well, my child, I will see—perhaps I will."

From the above conversation, the reader may divine the general train of thought of the fair and sprightly young creature, and the general course of her history for years to come. By the time that the dancing school course was over, Isabella had formed a whole circle of acquaintances, some of them in families wholly given to show and fashion. Acquaintances of the other sex, more flattering and more dangerous, were also drawn about her, by her uncommon lowliness and vivacity. Invitation succeeded to invitation, and each time it became increasingly difficult to draw any line of demarcation, or give any reason why, having been here, she should not also go there. Before her course, as a school girl, was fairly finished, Isabella was, to all intents and purposes, fully initiated into all the modes and forms of fashionable life. Nor was this all. By the daughter's intimacy in certain families, the mother was also drawn into the same intimacy. True, they were, as she perceived, far from religious—but they were rich, and stood high in society; and Mrs. Selden argued, that it was well sometimes to seek such acquaintances, or how else should Christians exert any influence over the world; and she did not notice one unfortunate circumstance in her own case, which was, that the influence was all upon one side. She very readily imbibed the fashionable tastes and preferences of her new associates, but it would have required a close scrutiny to perceive any corresponding acquisition of *religious* tastes and preferences on their part from her.

At seventeen, Isabella was a creature, who, in person and manners, might have satisfied the most fastidious eye and taste. With a quick sense of propriety, a gentle and amiable disposition, and sufficient information for all the ordinary exclamces of society—what more was there wanting? Yet with all this, she was a creature as entirely of this life, as if religion had taught no other. After the simple forms of the nursery were dropped, she had ceased to pray, and when emerged from the instructions of the Sabbath school, she had ceased to read the Bible. The flatteries and attentions of the other sex, the preparation for various scenes of amusement, with attention to a few slight domestic tasks, and a little light reading, filled up the whole of her time. Without any moral purpose, or high object in life, or any serious thoughts as to another, she was floating on, as many another lovely and gifted one is, to an eternal scene.

And there was one thing in her case which made even her religious associations peculiarly unfortunate. Her mother always recognized the fact, that the favorite amusements of her daughter were inconsistent with a religious profession. For a *professor of religion* to mingle in balls and other amusements of the sort, she always held to be improper and unsuitable—she never allowed herself to do it, and severely criticised any other religious person who did it. Of course, her daughter felt that becoming religious involved the sacrifice of the very things which she enjoyed most in life, and was inwardly and resolutely determined to put off this sacrifice to the latest possible period.

Thus had a Christian mother introduced her daughter to a set of associations and amusements, which she herself held to be inconsistent with serious attention to religion, and which formed a strong and effectual barrier against any influence of religious truth on the mind.

At many successive times, Isabella's pastor had endeavored to draw this engaging young creature within a circle of religious influence. Those of her own age in his flock, had often been drawn around him, to listen with tenderness and interest to his instructions; and in many a heart the dawn of an eternal life began to glow. But Isabella was still unmoved. The world had been made too attractive, and heavenly things too unreal, and she could not sacrifice the one to the other. Her mother multiplied serious counsels and expostulations, and often regretted, among her Christian friends, that Isabella appeared so entirely given up to the world. In times of peculiar seriousness, she attended prayer-meetings, and wept and prayed for the conversion of her child—but still the interposition on which she had grounded her hopes of that child's salvation came not.

"Your cousin, Emily Clarke, has lately joined the Church," said her mother to her on one occasion, after some lively conversation; "surely, my daughter, it is time for you to be thinking on these things."

"Cousin Emily could become a Christian much easier than I can," replied Isabella. "She has nothing to give up, compared to what I have."

"I do not understand you, my child," said her mother.

"Why, you know, she has never been allowed to mingle in any sort of gaity. She has not thought of it—I believe has never desired it—all her amusements and pursuits are such as she could go on with just as well after making a profession of religion as before. Now you know, mother, it is not so with me. I cannot become a Christian without sacrificing the very things I enjoy most."

Mrs. Selden sighed, and was silent.

* * * * * *

A few weeks after this, and the closed blinds, the muffled knocker, the stillness, and the look of anxiety through the whole house, told of the presence of sickness and sorrow. The young, light-hearted girl was stricken by disease, and the chamber which had so often rung with her gay laugh, was now hushed with almost the stillness of death. Suddenly had she been smitten. It was at a late hour on a bitter cold evening, that she emerged from the atmosphere of an overheated room, and the sudden blast of the night went through her like the chilness of death. The work was done in a moment—the next morning found her burning with fever and delirium. Of course, the physician came and went; but daily, as he felt her pulse, his brow grew troubled—his inquiries and directions more minute—and he lingered longer and longer at the bedside, and cast anxious glances around the room, and listened with hurried eagerness to every detail of symptoms—and when questioned, seemed thoughtful and abstracted.

"Doctor, said the father one morning, as the physician stood in a fixed, despondent attitude, gazing on his patient, "do you apprehend *danger* in the case?"

"There are appearances I cannot at all like," said the physician, with a heavy sigh, "we must do what we can."

"Surely, surely," said the mother, "you do not think it *possible* that this disease can —" and here her voice failed.

"Unless some change in symptoms speedily occurs, I can feel but very little encouragement," replied the physician. "I have done all I can—there is no hope now but in God."

How impossible it seems to the untried in affliction, that death *can* touch what they love best. The idea of losing this idolized daughter, had never really crossed Mrs. Selden's mind—and it entered it now with a deadening and overwhelming force—but, alas for her that was not all. She knew, she felt, that if there was any truth in the religion she professed, her child was unprepared to die. She knew by her own and oft repeated professions, that she did not love and did not mean to obey the obligations of religion, and that she *did* prefer the world to her Saviour. It had sometimes made her mother uneasy that her child should live so, but the thought had never crossed her mind that she might also *die* thus. She had looked forward to a time when her daughter should become colored by years, and prepared for the adoption of more serious views and purposes. She expected that then, by the grace of God, an acceptable time and a day of salvation would come. She had not thought of this unexpected call—this coming of the Son of Man while she was not aware. Who can say how she now hung over her child, as hour after hour passed, and no healing or favourable change appeared. She thought not now of the beauty of those eyes that gazed vacantly on hers—of the curls that fell wildly around the fair face, tossed by the restlessness of disease—of the loveliness, the graces, the accomplishments that had been her pride, her idolatry—she thought of but one thing—the soul. Her child was *dying*! was immortal! was unprepared!!

"Oh, tell me, what I can say to her!" she said to a Christian friend who stood by; "I am afraid to say anything—I am afraid not to say anything!"

"My child, my dearest, do you know that you are *very sick?*" she inquired, as she bent over her daughter.

The large blue eyes of her daughter were raised, and she looked at her mother with a listless, languid gaze, and answered passively, "Am I?"

"Would you not like to have Mr. L— come in and talk and pray with you, Isabella?"

"Wait till I am a little better," said the girl, turning her eyes away vacantly, and putting her hand to her forehead; "my head is so confused now—*I can't think*;" and as she spoke a mortal paleness passed like the shadow of death over her face.

And was the whole work of life, the whole work for which Christian education is designed, to be begun and finished in such an hour!

Selected for the Episcopal Recorder.

WHERE IS THY HOME?

Where is thy Home? I asked the child as he sported amid the flowers on the sunny hill-side—his golden hair floating in the summer breeze, his eye lit up with happiness that is *real*, and a brow yet untouched by the clouds of worldly care and trial and disappointment which will come unbidden thick and fast across his pathway—with a joyful smile he answered—see'st thou you tree-embowered cottage, far over by the ending of this silver rivulet which here at my feet begins its murmurings—where a thousand flowers waft their perfume round the door and clothe the earth with a living carpet of every hue—a very master-piece of Nature—and where the feathered songsters take up the note of praise to the Omnipotent, unharmed and undisturbed by cruel man? *There* is my home, for *there* is one to whom my heart is bound with stronger bands of love and gratitude than all besides that's earthly—there dwells my *Mother*.

I asked the man of business and of wealth, who lived as though all the powers given him by his Maker were alone designed to pile up house on house and increase his worldly gain which moth and rust corrupt, forgetful that he must leave them all when the Lord calleth for his soul—he replied—*my home is on this earth*: I will exhaust my best energies to procure the meat which perisheth, for life is given alone that we may enjoy it—when my soul is satisfied with the vanity and toil of earth, I will turn my thoughts to the treasures which are above.

Again, I asked the Mariner, whose all is on the deep—who had braved the voice of the Omnipotent as he thundered in his ears from heaven—had seen the wonders of the Lord of all in calm and storm, and experienced the power of His mighty arm while the yawning abyss roared beneath him—he answered; my chiefest joy is to dwell on the world of waters and to contend with the angry billows —the loudest roar of wind and storm is sweetest music to my ears—my life shall pass away amid the dangers of the deep—*here* is my home and *here* will I take my last repose until the trump of the archangels shall call the sea to give up her dead.

The Soldier finds *his* home in the deafening roar and smoke of the field of blood—amid the heart-piercing cries of the dying and the mangled bodies of the dead—where carnage and destruction mark the spot, in which man sends his fellow-man into an eternity unprepared for—*there* is *his* home and *his* last resting place is the scene of desolation—his cover the heavens and his pillow perchance the slaughtered body of his brother or his friend.

Again, I asked the Christian—the man whose life was spent in endeavors to do the will of God and to promote the glory of Him who redeemed him with His precious blood, and who lived upon Him in his heart with gratitude and joy and ever praised and glorified His name for all His undeserved mercies. *My home*, he said, is not here—nought but vanity fills every scene and vexation of spirit encompasses me about—my home is in a house not made with hands—a mansion prepared for me before the world was—free from all care and tears and wo. I long to be gone to share those joys with the spirits of just men made perfect, in the assembly of the first-born on high; and when the messenger calls me home, I would not mourn, for while he calls me away from all the fondest ties of earth, and joys which love, even here, can impart, he at the same summons leads me to the long-desired haven of my soul—the abode of my Redeemer and His heavenly host—where ten thousand times ten thousand angels bow before Him and all the redeemed of earth, with their garments made white in the blood of the Lamb, cast their crowns at His feet and sing their song of praises everlasting. ly—*there* is my home—*my home forever*.

May, 1843. W.

Children's Friend.

A BAD HABIT.

Mary was always making excuses. If her mother told her that her work was not as neat as it should be, she would say, "Well, mother, my needle was rusty," or "The thread was coarse," or something of that kind. When she broke a large and valuable dish, she exclaimed, "There! that must have been cracked before; I'm sure it it hadn't been, such a little fall as that couldn't have broken it." If she tore her dress, she would say, "I couldn't help it, it was all the work of that ugly latch," or, "it wouldn't have torn had it been good calico."

Her mother never allowed her to walk without her permission; but one day she went, without asking leave, and when she returned, was reproved for her disobedience.

"Why, mother, I only went a little way!"

"The *distance* makes no difference, Mary," said her mother, "you know you have been told never to take even a short walk without consulting me."

"But, mother, you don't know how Susan coaxed me! I shouldn't have gone if she hadn't teazed me so. Besides, I wanted to get some strawberries so much."

Mary's mother did not reply to these foolish excuses; if she had, I don't know how many more would have been contrived.

Mary was one day going to school, when her mother told her to stop at an apothecary's on her return home, and get some medicine for her little brother, who was sick. "And come home as fast as you can, when school is done," she added, as Mary ran out of the parlor. The clock struck five, and Mrs. M. began to listen for Mary's footstep; but it wanted but twenty minutes of six when the little girl made her appearance.

"Where is the medicine?" asked Mrs. M.

"O, mother! I forgot it," said Mary, looking very red and frightened.

"Why, Mary, you heard Dr. B. say that little Henry must have it by half-past five, and now it is nearly six; call Sarah immediately."

Instead of running to obey her mother as quickly as possible, Mary stopped to begin a whole list of excuses. "Mother, I shouldn't have forgotten that if you had tied a string round my finger; you know I never can remember any thing without a string; so it was *your* fault after all, mother."

Mrs. M. looked very sad to hear her little girl talk in this way; but she rose to ring the bell for Sarah as she said, "No, Mary, I did not forget the string; but as you cannot always have your fingers tied, when there is any thing to be remembered, I think it time for you to do without one. Your dear little brother has been very sick this afternoon."

"Well, mother," said Mary, "I really think I should have remembered this time; but when I was coming home, I saw in a shop window such a funny clock! so I stopped to look at it, and after that never once thought of Henry. Besides, mother, I don't believe they had any of that kind of medicine at that shop."

At this moment the little boy, who lay in his mother's lap, began to look very strangely; his face became quite purple, and his hands tossed to and fro in the air. Mary was so frightened that she screamed very loud, and the servants came in to see what was the matter. The doctor was sent for, and Mary heard him say the child was in a fit, and she sat alone in a corner, and cried a long time. But every body was busy trying to do something for the poor baby, and she was not noticed. At last the doctor said Henry was better, and went away, and after a while Mary was left alone with him and his mother. Then she went and stood by them, and her tears fell very fast on his little white hand, as he lay in his mother's lap. Mary did not dare to speak a word, for she thought he would not have been so sick, if she had brought his medicine as soon as school was over. But at last she said, "Dear mother, I am very sorry that I was so careless; I will try to remember the next time." Then the mother kissed her, and told her she was glad she was willing to own now that she had been careless, and hoped she would be able to keep her resolution.

How much happier Mary felt now than when she was making these foolish excuses before. Would it not have been better if she had said so at first, than to try to justify herself?—*Youth's Companion.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of May 13th, has received the following contributions:

From James Swords, Esq., donation, half, $100; St. Mark's ch. in the Bowery, N. Y., $50; Sunday school of Zion ch. Newport, R. I., first annual payment, for education of John Horne Harrison, at the African Mission, per B. Watson, $20; St. James' ch., Accomac, Va., Christmas and Quinquagesima collections, by F. J. Huxley, half, $20; Christ ch., Bordentown, N. J., per Rev. J. P. Lotbury Quinquagesima collection, $10. Total, $155.

F. T. WINSTON, Acting Treasurer.

New York, May 17, 1843.

CHEAP EPISCOPAL BOOK STORE.

THE Marriage Ring; or How to make a Home Happy. By James.

Scott's Commentary, last edition in 6 vols.

Robinson's Biblical Researches in Palestine and Mount Sinai.

The Casket of Jewels for Young Christians.

Philosophy of the Plan of Salvation, a book for the times.

Butterworth's Concordance.

Are You a Christian by Wisdom, price 18cts.

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Bibles and Prayer-books, a fresh and large assortment For sale by H. HOOKER,

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No. 19 North Seventh Street,

WHERE may be found all the Publications of the American Tract Society, including the Christian Library, of 45 volumes, The Youths' Library, of 40 vols., and the Evangelical Family Library, of 15 vols. The general series of Tracts, besides the children's, up to 126, exclusive of those in various Foreign Languages. Sabbath-school books, including those published by the Massachusetts Sabbath-school Society, and others. Pocket Manuals, the Christian Family Almanac, adapted to all parts of the Union, with a variety of excellent things, new and old.

Donations gratefully received to aid the Tract cause, at home or abroad.

Periodicals, the agency of which may be found as above are the Missionary Herald; The National Preacher, The Mother's Magazine, The American Messenger, The Dayspring, the American Temperance Journal, and Youth's Temperance Advocate.

Orders directed to A. FLINT, will be duly attended to. May 20—3t.

JOSEPH E. HOVER, Manufacturer of Hover's line Black Ink, &c. Copying, Red, Blue, Indelible, Indestructive Record Ink, for Records and other important writings, which is warranted to resist the action of all chemical agents.

No. 109 North Third street, 6 doors below Race, East side, where a general assortment of the above Inks are kept. The superior qualities of which have been attested to by manners throughout the country.

THEOLOGICAL AND MISCELLANEOUS BOOKS, AT LOW PRICES.

THE subscriber invites the attention of his Episcopal friends and the public generally, to his varied stock of books, among which will be found the following valuable publications:

Cruden's Concordance—Home's Introduction—Mc-Knight on the Epistles—Doddridge's Family Expositor—Methodist Expositor and Scripture Church History—Hamner's Sacred Biography—Theology for the People, by Dr. Henshaw—The Preacher—Scrivener's Harmonies—Old Christianity, against Papal Novelties—Smith's Lectures—Exeter's Life of Dawson—Village Blacksmith—Rose's Works, Dr. Clark's do.—Charlotte Elizabeth's do.—also a large and general assortment of Bibles, Prayer-books and Testaments, all of which will be sold from 20 to 50 per cent. below the usual prices.

☞ Quarto Bibles at $1 each.

JAMES K. SIMON,

May 20—3t. Fifth st. above Spruce.

HISTORY OF THE INQUISITION.—25cts.

THIS day published, by PERKINS & PURVES, No. 134 Chestnut st.,

A History of the Inquisition, with an introduction, by the Rev. Cyrus Mason, Pastor of the Cedar st. Church N. Y., with eleven Engravings. April 29—3t.

REMOVAL.

SWORDS, STANFORD & CO., respectfully inform their friends that their old established Episcopal Bookstore has been removed from No. 152, to the spacious store, No. 139 Broadway, N. Y., a few doors north of Trinity Church yard, where will be found a large stock of Church Books, at prices as low as at any other establishment in the country. The clergy will be supplied with English and American Theological works, on the most favourable terms as to prices and credit.

The office of the Treasurer of the Domestic Committee of the Board of Missions is removed to the same place. April 29—4t.

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May 13—4 sup. t.

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REFERENCES.

Rt Rev. W. Whittingham, Baltimore; Rev. J. Peterkin, Frederick Town; Rev. G. Bulkley, Maryland Tract Rev. A. Sharpe, Bottle Town, Virginia; Rev. W. Armstrong, Winning, Virginia; Rev. W. Bell, Norfolk, Virginia.

Dec. 21—tf.

A CARD.

A Graduate of one of our respectable Colleges wishes to obtain a situation in some family or school, as private Tutor or a few boys, or as assistant in the classes. All letters directed (post paid) to T. H., Theological Seminary Fairfax co. Va., will receive prompt attention.

APOSTOLIC CHURCH.

AN Inquiry into the Organization and Government of the Apostolic Church, particularly with reference to the claims of Episcopacy. By Rev. Albert Barnes, Pastor of the First Presbyterian Church, Philadelphia.

Just published by PERKINS & PURVES,

May 20—3t. No. 134 Chestnut st.

CHEAP PUBLICATIONS.

JAMES M. CAMPBELL & CO., No. 90 Chestnut st., up stairs, have recently published the following works at the very low prices annexed.

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do. half do. 75
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The Working Man, by the author of the American Mechanic, 25 cts.

Sketches of American Character, by Mrs. Sarah J. Hall, 25 cts.

History of the Holy Catholic Inquisition, compiled from various authors, with an introduction by the Rev. Cyrus Mason, 25 cts. PERKINS & PURVES,

May 20—3t. 134 Chestnut st.

LIFE OF BISHOP MOORE.

RECENTLY published by WM. STAPELY and Co., No. 12 Pear street, a Memoir of the Life of the Right Rev. Richard Channing Moore, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Virginia, by the Rev. J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore, accompanied by a selection from the Sermons of the late Bishop—comprising 502 octavo pages, with an excellent likeness of the venerable Bishop in front.

Also, The Prayers of the Church, a connected series of Reflections on the Liturgy; by Rev. J. R. Walker, Rector of St. Helena Church, Beaufort, S. C.

SAMUEL HART, Sr., Bookseller, Charleston, S. C., has received, for sale, a supply of the Memoir of the Right. Rev. Richard Channing Moore, D. D., by the Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop. May 13.

MEMOIR OF BISHOP MOORE.

COPIES of the Memoir of the Rt. Rev. Bishop Moore, by the Rev. Dr. Henshaw, can be had at the following places in Virginia:—

JOHN COAKLEY, Bookseller, Fredericksburg.
JOSEPH GILL, Bookseller, Richmond.
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E. P. TABB, Main street, Norfolk. May 13.

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THE subscriber invites the attention of purchasers to his stock of Bibles, Prayer-books, Hymn and Miscellaneous books, which will be sold at the lowest cash prices, also a second hand copy of Scott's Commentary on the Bible, 3 vols. quarto, London edition, numerous plates, for sale very low. JAMES K. SIMON,

April 22—tf. Fifth st. above Spruce.

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES.

CLAIMS of the Country on American Females. By C. Miss Coxe, Author of the "Young Lady's Companion," "The Wonders of the Deep," "The Infant Brothers," &c. &c. 2 vols. roy. 12mo. in fine muslin binding.

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EPISCOPAL BOOK STORE.

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THIS Day is published, by GEORGE W. APPLETON, No. 148 Chestnut st.,

THE Knowledge of Christ, or Hints Respecting the principles, Constitution and Ordinances of the Catholic Church. By Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, and Professor of English History and Literature in King's College, London.

HENRY'S COMMENTARY.

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The Life of William Wilberforce, by his sons Robert Isaac Wilberforce, and Samuel Wilberforce, M. A. Revised for the American edition, by Caesar Morris, M. D., 2 vols. Price 50 cents per vol. April 29—3t.

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April 29—3t